

AN ESSAY
CONCERNING
CHRISTIAN
PEACEABLENESS

USEFUL FOR FAMILIES;
CALCULATED FOR A CONSCIENTIOUS
PEACE.

BY HENRY BROOKS,
MINISTER OF ST. CHRIST'S COLLEGE, &c.



ESSAY

ON THE

REMARKS

ON THE

REMARKS



LONDON



*To the Inhabitants of the
Parish of Tortworth
in the Diocese of Glou-
cester.*



THE Reason why I address
you in this Form is, be-
cause my Circumstances
are such, that I am not
at Liberty to communicate my
Thoughts to you in the ordinary
Way from the Pulpit, so often as
the Relation I bear to you, as your
Minister, would otherwise require
of me.

WHAT recommended this Subject concerning Peaceableness in particular was, only the great Usefulness of it, and its not having been treated of at large by any of those many and excellent Writers in our Language that have published Treatises of several other Christian Virtues; not that I apprehended, from any Part of your Behaviour, you needed Instruction upon this, rather than other Duties.

* THAT this Subject is highly useful, is evident; For, observe it

* See the Opinion of the Church concerning this Subject, in its Offices of Ordaining Priests, and Consecrating Bishops; where it requires each

suggests

suggests to us, as will appear by the following Treatise, some of the most important Truths we can possibly discover ; as, — that the Passions are the chief Cause and Foundation of our Happiness and Misery, and that the due Governing of them, which is commonly thought scarce any Part of Religion, is a very considerable Branch, if not in Effect the Whole of it ; — that the being subject to odd Humours and ill Temper, to a Spirit of Pee-

of them to promise in the most solemn Manner. That they will respectively *maintain and set forwards, as much as lieth in them, Quietness, Peace, and Love among all Christian People, and especially among them that are, or shall be committed to their Charge.*

vishness and Ill-nature, to any Lust or Passion, as Anger, Malice, Pride, Envy, &c. and yet expect Salvation from the Gospel, is highly ^b absurd, even though we are punctual in other Instances of Duty, as attending Divine Service, paying our just Debts, and the like ; — and, that we ought not to lay the main Stress of Religion on such Duties as cost us nothing, neither Resolution to undertake, nor Prudence to perform, nor Self-denial to qualify ourselves for, nor the sacrificing any Lust or Passion to

^b Adultery, Fornication, Hatred, Variance, Wrath, Strife, Envy, damning Sins. See GAL. v. 19, 20, 21, &c. EPH. iv. 31, 32. COL. iii. 12, 13. LUKE xiv. 11. TIT. iii. 3.

observe them ; but, * on the contrary, such as run counter to the Corruptions and false Biass of our Nature, the Performance whereof is attended with much Struggle, Difficulty, and Self-mortification ; — and that, upon the Whole, our only Security is to be habitually possessed of the same Mind, the same dispassionate, just, and every way suitable Temper of Mind, that was in *Christ Jesus*, and is agree-

* N. B. Religion is every where represented in Scripture as a State of Trial, a Warfare, &c. *vid. passim.* Consider GAL. v. 24. *They that are Christ's, have crucified the Flesh with the Affections and Lusts ;* or, as it is in the Margin, *the Passions and Lusts.* Farther ; Is it not the Excellence of Virtue, if not the very Essence of it, to do what is just and right, in spite of our own, or the Passions of others.

able to his Doctrine ; and in Consequence hereof, to perform every Duty required of us, whether by Nature or Revelation, especially such as, being most opposite to our Disposition, must crown our Success, since the Victory must imply the most excellent Virtue.

I MIGHT indeed have cautioned you against the ill Principles and Practices that at present too much prevail amongst us, — the open Profaneness and Immorality, that is industriously spread, and even without Shame avowed among the lower Sort of People ; — the inconsiderate Disregard to Matters of the greatest Consequence among others that should know better ; — and the excessive Licentiousness that is

too greedily received among Persons of all Ranks and Conditions whatsoever ; — the shameful Abuse of God's Holy Name ; — the professed Disrespect to His Holy Word ; — and the irreverent Neglect, if not Contempt of His Holy Ordinances.

BUT these, and other Matters of a like Sort, I may presume, have been already, with proper Cautions, laid before you, by him whose immediate Business it is to guard you against such pernicious and fashionable Vices. As I am satisfied he knows what is most needful for you, I can easily believe that he has not withheld any thing from you ; especially concerning Matters of such vast Moment, that either Prudence

can suggest, or your Occasions require.

—AND, without doubt, both the Preacher and you his Hearers are well aware how necessary it is at all Times, and more especially at present, to use the best Preservatives that can be found against such Evils, as well as to keep at a distance from the Evils themselves; — such as Family Prayer, — frequent Attendance at Publick Worship, — often reading the Scripture, especially the New Testament, — receiving the Sacrament of the Lord's Supper, — pursuing your worldly Business under a continual Sense of the Divine Providence, — and the like.

^a As to Family Prayer, was it duly performed every Morning and Evening by the Head of each Family, though you are sensible it would be of great Service to your Children and Servants, as well as yourselves, in seasoning all for the Practice of their Duty in general, yet you can scarce imagine what and how many good Effects it would have in particular, which would help to secure them from those Mischiefs to which they are most exposed.

AND as to your Attendance on the Publick Worship, the Case is

^d See the Bishop of London on the Sacrament, and Family Prayer.

much the same. — Both naturally beget and preserve in us a lively Sense of the Obligations we lie under to the Supreme Being, of the Honour due to his Name, of the Reverence we owe to His Divine Majesty, of the Thankfulness we should ever pay to His Goodness, of the Fear and Dread that His Justice demands, of the Trust we should repose in His Providence, and the Love and Veneration, and the constant Adoration and Worship that His Superlative Excellence requires of us. — They remind us likewise of our Dependance, our constant and necessary Dependance upon God for all that we have, or enjoy, or expect; that we are his Creatures, entirely at his Disposal as to our
Being.

Being and Well-being; and therefore, that it highly concerns us to behave in a Manner well-pleasing to Him. These and such like are the natural Fruits of a devout and regular Attendance on the Worship of GOD both in Publick and Private.

READING the Scripture likewise, especially if it be done with Care and Attention, will produce the like Effects. — This Book, howsoever some, either through Ignorance, Prejudice, or something worse, may think of or neglect it, contains such a Treasure of useful Knowledge, as is not to be found in all the Volumes besides, that were ever written. — Here we have the Nature and Perfections
of

of Him that is over all from the Beginning, of the Grand Monarch of the Universe, described in the most legible Characters. — The Lineaments are so plain, the several Parts so well proportioned, and the whole so lively and so justly represented, that herein God seems to appear to us almost Face to Face.

AND then the proper State of Mankind is drawn so to the Life, and the several Virtues or Duties that result from the Relation between GOD and Us, what is due to ourselves and to one another, are so exactly set forth, that it is with the utmost Satisfaction we take a View of the whole Piece, and survey the Harmony, Beauty, and

and Order that arises from every Part and Branch of it.

No wonder then our diligent Reading this Book at leisure Times should be of singular Service to us,

— It gives us the same Taste, inspires us with the same Spirit, and begets in us the same Disposition that itself is possessed of. It makes us abhor that which is evil, and cleave to that which is good. In short, it sows in the Mind the Seeds of every Virtue; and therefore must be a likely Means to preserve us from every Vice.

THE Receiving of the *Lord's Supper* is also a Means of the same Kind. It introduces us, as it were, to our great Lord and Master,
4. shews

shews us what great Things He hath done for us, and what Obligations we are under to Him on this Account. — It calls upon us to consider our Ways, to enquire whether we have behaved as we ought, or as the Relation we are in to Him requires of us, and so to discharge our Obligations to Him, that we may not be ashamed to appear before Him. Hereby we renew our Professions of Loyalty to Him, recognize His Right to rule over us, and are, as it were, Eye-witnesses of the inestimable Price that He has paid for us. We see the Consequence of Sin, the wonderful Goodness of God, and the vast Debt we owe on account of the astonishing Transaction herein represented.

presented. Hence it is, that a due and devout Receiving of the *Lord's Supper* becomes an admirable Expedient to preserve us from all Sorts of Wickedness, and to further us in whatever is virtuous and praise-worthy.

THE last Means I shall mention is, the pursuing your worldly Business under a continual Sense of the Divine Providence over us.

— You must know, that this likewise will be of very great Use to advance you in Virtue and Goodness; as from hence you will soon learn to go on in your Business without Trouble and Disquiet. — You will do your best, and leave the Issue to God; and so, if Success attends your Endeavours,

yours, you are thankful ; — if
 Disappointment, you are content
 to let GOD'S Will be done. —
 However, as you refer the Dis-
 posal of every thing to Him, you
 do not repine, and turn Apostate
 from Him. — By thus depend-
 ing upon GOD, you become more
 and more acquainted with Him.
 — You seem to take Pleasure in
 His Presence. — As far as is
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 Sense of the Divine Providence
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 and improve us in that which is
 good.

BUT

BUT these Particulars I need not insist on, because, had any thing of this Sort escaped your Curate, you have the Happiness to live under a Bishop, that is careful to remind his Clergy of the chief Matters that are necessary for them to communicate to the People. — A Bishop indeed, that has the Interest of Religion at Heart, that is of the same Spirit and Temper with it, and of whom it is hard to say, whether he does it greater Service by the Prudence of his Instructions, or the Excellence of his Example.

UNDER such Advantages you cannot but be sensible, that greater
Improve-

vours, you are thankful ; — if Disappointment, you are content to let GOD's Will be done. — However, as you refer the Disposal of every thing to Him, you do not repine, and turn Apostate from Him. — By thus depending upon GOD, you become more and more acquainted with Him. — You seem to take Pleasure in His Presence. — As far as is good for you, He prospers your Designs. — This you perceive, and so become the more obedient to Him. Thus the pursuing our worldly Business, under a just Sense of the Divine Providence over us, proves likewise an excellent Means to keep us from Evil, and improve us in that which is good.

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UNDER such Advantages you cannot but be sensible, that greater
Improve-

[xx]

Improvements are expected from
you. And may you not fail of
answering this, and every other
Obligation that is or may be laid
upon you. This, be well assured,
is the sincere Wish, and shall be
the earnest Endeavour of

Your Faithful Friend

and Pastor,

H. B.

THE

THE CONTENTS.

<i>A</i> <i>N</i> Account of the Nature of Peaceableness; shewing where in it consists	Page 1
Concerning the Causes of Unpeace- ableness	8
Of the Causes of Peaceableness	28
Of the Effects of Peaceableness	47
Of the Effects of Unpeaceableness	56
Of the Foundation of Peaceableness	64
The Character of a peaceable Per- son	67
Of the Sense of the Scripture concern- ing Peaceableness	75

The

*The Example of our Blessed Saviour,
his Apostles, and the Primitive
Christians, in regard to Peaceable-
ness* 87

*Of the Notions the Heathens had con-
cerning Unpeaceableness and its Op-
posite* 108

Of the Necessity of Peaceableness 116

Of the Difficulty of Peaceableness 124

Of the Measures of Peaceableness 129

*Of some Mistakes concerning Peace-
ableness* 139

*A concluding Exhortation to the Study
and Practice of Christian Peace-
ableness* 143

ERRATA

Page 10, Line 19, for *Question ?* read *Question.* P. 19,
l. 24, for *Consensation* r. *Contention.* P. 69, l. 14, for *De-
pendence* r. *Dependance.* L. 24, dele *up.* P. 106, l. 1, dele
our Saviour. P. 111, l. 11, for *being not in our Power,* r.
as far as they are not in our Power. L. 14, for *what was,* r.
what is. L. 16, for *was evil but what was,* r. *is evil but
what is.* P. 112, l. 1, for *was,* r. *is.* P. 118, l. 22, dele
that. P. 135, l. 9, for *thorough,* r. *thorough.* P. 137, l. 13,
for *Custom;* r. *Custom,* P. 144, l. 25, dele *both.* P. 155,
l. 1, for *and* r. *an.*



A Practical ESSAY
CONCERNING
PEACEABLENESS.



CHAP. I.

*An Account of the Nature of Peace-
ableness; shewing wherein it con-
sists.*



HAPPINESS is the grand
Concern of all Mankind;
it is the Object of our
Wishes, the Support of our
Hopes, and the End of all
our Labours and Studies: It is the Point

2. *A Practical Essay*

we are ever aiming at, the common Center to which all our Motions are directed, and a Matter undoubtedly of the utmost Consequence to us. But wherein does it consist? where is it to be found? and which is the Way that leads to it? Every one thinks his own Way best; though few find it carries them to the Haven where they would be.

Now, notwithstanding the Perplexity Men seem to be in, and the frequent and woful Mistakes they make upon this Occasion, the Subject of their Enquiry seems so far from being difficult or intricate, that one would think it could not but be obvious and easy: For we must know, that Happiness is the Gift of God, and that Religion is the appointed, and in truth the only Means that lead to it. It is the proper Business of this to secure our Peace and Comfort, or to form our Minds, and regulate our Manners in such sort, as must be productive of these Blessings. That this is the Design of our Holy Religion, is evident to any one that

that rightly considers it. It is exactly calculated for this Purpose, and abundantly sufficient to secure the Prize it contends for. The Spirit it breathes, the Motives it recommends, the Power it is endued with, the whole of its Influence, tends directly to make us happy.

AMONG other Means for this End, it insists much upon this, which I intend as the Subject of the following Essay, The great Duty of Peaceableness; which you find almost every where inculcated in the Holy Scriptures; particularly in Saint Paul's Epistle to the Romans, where it is said, *If it be possible, and as much as lieth in you, live peaceably with all Men.* That is, What Provocations soever you may meet with, or from what Quarter soever Offences may come, or what Case or Circumstances soever you may be concerned in, be sure you neither say nor do any thing that may prove an unjustifiable Occasion of Quarrel and Contention.

* Rom. xii. 18.

But, as far as it is in your Power, and as you have Opportunity, use the best Means you can to preserve or restore Peace and good Order amongst Men.

IN treating on this Subject, I shall at present confine myself to private Peace, or to that which regards Mankind considered in a private Capacity, in Contradistinction to publick Peace, or the Peace of Society.

By living peaceably in this Sense must be meant, in short, the not giving Reins to, but curbing and keeping our Passions to their proper Objects, and within due Bounds; especially such Passions as are apt to give just Offence and real Disturbance to our Neighbour; or the correcting our ill Tempers, the qualifying our odd Humours, and squaring our Manners by the Rules of Prudence, and according to the Laws of Decency and Order; particularly in such Instances wherein the Self-enjoyment and Peace of others may be nearly concerned.

OR, hereby is signified more at large our being of an inoffensive Temper, not apt to provoke others by grating Words, or ill-natured Actions; being cautious of injuring the Reputation, or lessening the Interest, or unjustly opposing or thwarting the Will of another; studying always to be respectful in our Behaviour, esteeming others better than ourselves, being submissive to our Superiors, condescending to our Inferiors, and courteous to our Equals; mild in our Disposition towards all, easy to be intreated, thinking no Evil of any Man; and, in general, of such a Temper of Mind as usually renders any one easy in himself, and inoffensive to those about him, and procures him the Character of a quiet Neighbour, and a good-natured Person.

To this we may add, that hereby likewise is implied, that we bear with Offences; be not too much exasperated at, and do not hastily resent ill Treatment; that we forbear to expose the Folly, ridicule the Mistakes, or speak reproachfully

of the Conduct of others, though in some Instances it may be blame-worthy ; that we be not of a peevish and fretful Temper, ready to resent Affronts, retaliate Injuries, and the like.

AND farther, that we use all proper Means to compose Differences, to calm the Passions, qualify the Resentments, and cure the Prejudices of our contending Brethren ; that we endeavour, as far as Prudence will permit, to set Matters between them in a proper Light, to rectify their Mistakes, and to bring them to a just Sense of their Obligations to the Rules of Decency and Order : Though this is not so immediate and necessary a Part of the Duty as those before-mentioned.

HENCE you may perceive, that this Virtue commands us, not only to give no unjust Offence, but not to take any ; and in case, through Mistake, Imprudence, or a worse Cause, Offences are both given and taken by others, to do our utmost to put a Stop to the Mischiefs that may ensue.

You

You may likewise readily apprehend what it is to live unpeaceably. This, being the very reverse of the other, must consist in the opposite Behaviour, in giving a Loose to our Passions, fixing them on wrong Objects, or not keeping them within due Bounds; especially such Passions as are most offensive; or in giving way to odd Humours, and departing from the Rules of good Manners and brotherly Affection, to the Prejudice of others, or the Disturbance of their Peace and Quiet.

It must also imply more at large, the being apt, either by Word or Deed, to give unjust Offence to others, to defame their Characters, invade their Properties, or oppose their honest Designs; to treat them with Disrespect, either thro' Pride, Anger, Peevishness, Perverseness, Ill-nature, Injustice, or the like; to be undutiful to Superiors, unkind to Inferiors, and uncivil to Equals.

BUT these Particulars I need not pursue, since they may be easily discerned

by what has been said on the other Side.
It will be more material to enquire,

CHAPTER II.

Concerning the Causes of Unpeaceableness.

THESE are, in general, our Lusts and Passions; according to that Question of St. James, * *From whence come Wars and Fightings among you? come they not hence, even of your Lusts that war in your Members?* These, when irregular, break that Order, and disconcert the Harmony which Nature and Reason, as well as Religion, require, as absolutely necessary to the Peace and Happiness of Mankind. Our odd Humours and unruly Passions are the Source of our Misery. They make us uneasy to ourselves, and troublesome to others. They are a Spring, that is continually sending out

* JAM. iv. 1.

Bitter Waters; the Disease of the Mind, a Worm that eats out, and quite destroys our mutual Comfort; the chief Cause which disturbs that even and peaceful State in which our Happiness consists. These are the same to Peace, as Gall is to the Taste, or Vinegar to the Eyes. For it is the indulging such Passions that begets Hatred and Ill-will, raises Feuds and Animosities, sets Neighbours at Variance, and separates even chief Friends, that makes Persons of different Minds, though of the same House; the Brother deliver up the Brother, and the Father the Child; Children rise up against their Parents, and a Man's Foes, those of his own Household. Hence Men are unjust, unmerciful, ungrateful, unforgiving, and unreasonable. In short, this is the Bane of that refreshing Delight, which we ought to enjoy, and which seldom fails to attend Benevolence and Concord, the Poison which corrupts that pleasant Humour, and overflowing Pleasure, which we derive from an uninter-

rupted Harmony, and, as it were, common Friendship; and so renders us unquiet in ourselves, and unpeaceable to one another.

I. FIRST, under this the chief Cause in general of Unpeaceableness is, the Passion of Love abused, or an irregular Self-love. This Self-love, we must confess, is a very powerful Principle: Being not only inbred, but inmost of all, it seems to have little less than an absolute Dominion over us. Accordingly it interposes upon every Occasion, and claims a Preference of every other Motive. We find it is too often importuning our Esteem, directing our Choice, and earnestly recommending its own Interest. But, whether it be arbitrary or not, is not here the Question? There is no doubt, but it has Influence enough to cause much Disturbance amongst Mankind.

For hence it is we forget that we are all of one Family, and are Members one of another; that we make up together one Body; and ought therefore to have

a very

A very tender Concern for each other, as the Scripture admirably well expresses it, in Honour preferring one another, and loving our Neighbour as ourselves; and hence we regard only, or chiefly, our own Humours, studying our own Pleasure, and aiming at our private Profit, as if we were under no Obligation to any but ourselves.

HENCE observe, we are overcome with Envy, by repining at our own, and the Condition of others, and being uneasy and discontented with the Dispensations of Providence; as if our Weakness could judge of and manage Things better than infinite Wisdom.

AND hence we are infected with Covetousness, by not submitting our Desires after Wealth to Reason and Duty, but making these give way to our Desires; and Pride, by thinking more highly of ourselves than we ought to think; and Anger, by not ruling our Spirit, and confining it to the Measures prescribed in Holy Scripture; and Censoriousness,
by

by judging and speaking Evil one of another; and ill Nature, by nourishing Malice and Hatred in our Hearts, thro' not having the brotherly Affection that we ought to have. Now the natural Consequence of all this must needs be Strife and Contention, which will soon appear upon a View of Particulars.

1. SELF-LOVE, when irregular, brings forth Envy, as great an Enemy to Peace, perhaps, as any whatsoever. For this Vice has ill Nature and Mischief in every Feature. It is a Root of Bitterness that corrupts every good Humour and sours the whole Temper. The Foundation of it is Vanity, a very disagreeable Principle; its very complexion bespeaks its ill Designs, and its whole Tendency betrays its poisonous Nature. Though it is its own Punishment, yet is it often as great a Plague to others; its Food is their Misfortune, and its Delight their Torment. As they rise it falls, when they rejoice it mourns, its only Comfort is their Sorrow, its continual anguish
their

their established Prosperity. No Wonder then it is the Cause of Unpeaceableness.

WHEN Men are over fond of themselves, they presently imagine scarce any Thing is so great but they may deserve, or so good but they may lay claim to it. Upon which they easily conclude, that that which they possess is far short of what they might, in Justice, expect. This makes them uneasy and discontented, repine both at their own and the Circumstances of other Men, fancying that Things are strangely managed, that themselves have too little and others too much, and that it cannot be right that Matters should continue in so odd a Posture.

THESE Thoughts being commonly supermoſt and feeding upon their Minds, they become sour in their Temper and perverse in their Behaviour, especially to those that are the Objects of their Envy: Being fretful in themselves and their Judgment corrupted, they cannot relish any Thing that is said or done by
the

the other side, be it never so just, but are ever ready to suspect their Thoughts, interpret their Words, and construe their Actions as ill, though they carry a contrary Appearance. And as they strive by all Means to advance themselves, they are as industrious to depress others. For this Reason they treat them, not only with Coldness and Reserve, but with open Rudeness and ill Manners, which are often followed by gross Abuse and direct Injury, a Cause of Quarrel and Contention that very seldom fails. Thus you see Self-love produces Envy, and Envy* Unpeaceableness.

2. SELF-LOVE, when irregular, brings forth also Covetousness, another fruitful Cause of this Vice. Being over selfish we are never satisfied, but drive on furiously 'till we run upon Measures that are as hurtful to others as they are profitable to ourselves, which provokes their

* JAM. iii. 16. Where Envy and Strife is, there is Confusion and every evil Work.

Resentment,

Resentment, and so hurries us into Strife and Mischief.

HAVING little or no Regard for others, we would have every Thing center within ourselves. As all Rivers run into the Sea, yet the Sea is not full; so every Advantage, if possible, must fall into our Bosom, yet we are not satisfied. We lose no Time, and neglect no Means to obtain our Desire. All our Views begin and end in the same Place. Our private interest is what we chiefly value, and therefore break through without Difficulty, whatever stands in our Way to it.

HENCE proceed the several Arts in use to impose upon the Weak, deceive the Ignorant, and surprise the Unwary. Hence the unjust Advantages that are taken in Bargains and Contracts, the false Weights and uneven Balance, Breach of Promise, Lying and false Swearing, Stealing, Preying upon others Necessities, Oppression, and a thousand other such Mischiefs that breed Disturbance and promote Quarrels.

FIRST

FIRST we covet, and then endeavour after more than our due, or than we can in Reason expect; and the Means we use must give Offence and cause Uneasiness. Being contrary to Justice, hurtful to the Interest, or prejudicial to the Rights of other Men, it cannot be imagined but they will draw upon us their Hatred, excite their Anger, and force them on Methods of Defence, if not Revenge, which are usually followed with every thing that is opposite to Peace*. Thus Covetousness is a Cause of Unpeaceableness.

3. SELF-LOVE, when irregular, brings forth Pride, and by this Means also leads us into this Vice.

BEING too indulgent to ourselves, we over-value whatever we have, and of Course are unkind to others, and under-rate what they enjoy; like the Scales of a Balance, as one rises the other falls,

* 1 TIM. vi. 9. The Love of Money is the Root of all Evil.

4. Being too indulgent to ourselves, and

and as much as we add to our own good Qualities more than is due, so much we detract from our Neighbour of his just Right.

It is obvious that every one has his Failings, and as certain that each Person has his Perfections, one of this Kind another of that, either natural or acquired. Some are remarkable for Quickness of Apprehension, others for an extensive Capacity, others again for a well poised and solid Judgment. And farther, this Man abounds in Wealth; that is raised to Honour, and a third is mighty in Power. In Regard to moral Qualifications likewise, the Case is much the same; some are distinguished by one Virtue, some by another. Hence there are very few but what seem very well satisfied with themselves.

FINDING it distasteful to pry into the dark Side of our Characters, we fix our Attention on the reverse, which we first admire, and then magnify, especially if our good Qualities are of the glaring

Sort, with which the World is most apt to be taken. These can easily raise us to any imaginable Height if we give Way to Self-flattery, which we are exceedingly prone to: Suppose it be Parts, or Learning, or Knowledge, or Power, and the like, that we deem ourselves considerable for; the bare reflecting now and then upon our great Importance on this Account, will raise us, by degrees, to a strange Pitch of Self-esteem.

The Consequence of which will soon be this: In our Conversation with others we shall become positive and assuming, hasty and full of Anger, dogmatical and impatient of Contradiction; we shall carry ourselves with Haughtiness and Insolence, and treat others, though, perhaps, of greater Merit, with Contempt and ill Manners; the Poor we shall trample upon and insult the Weak, the Modest we shall over-bear and silence the Meek. In short, we shall abuse almost every one we meet, except those we allow to be our Superiours, of which
our

our Vanity will assure us there are but very few, if any at all.

Now what can be the Effect of such provoking and abominable Behaviour, but Wrath, Strife, Debate, and all Kinds of Mischief *?

4. SELF-LOVE, when irregular, especially when grown up into Pride, appears in unjust Anger; and thus also becomes a Cause of Unpeaceableness. That these Vices arise one out of another is evident to those that carefully consider what passes within them. Self-fondness naturally begets Vanity, and Vanity unjust Anger.

But what Cause soever such Anger proceeds from, it is notorious that it is a very great Enemy to Peace. Sometimes it appears in pet and odd Humour, makes us peevish and fretful, uneasy with those about us, and offended with whatever is either said or done by them. It fours our Temper and so disposes us to take every Thing amiss, to be snappish and churl-

* PROV. xiii. 10. Only by Pride cometh Contention. PROV. xxviii. 25. He that is of a proud Heart stirreth up Strife.

ish, nay even to delight in speaking and doing, while it continues, whatever we think will be most provoking and grating to those we have to do with, whereby it causes much Fretting and Uneasiness.

At other times it appears in an higher degree, being more hot and violent. The former Sort we call Peevishness, and the latter Passion, which being very impetuous, inconsiderate, and outrageous, is a Kind of Frenzy, as it hurries us for a Time out of our Reason, and deals about nothing but Instruments of Mischief; such is its Fury, that it assaults without Notice, abuses without Mercy, and commits the greatest Evils without the least Regret. Hence all Kinds and Degrees of biting Words, all Means that can do Hurt, even the most injurious treatment that Men can devise for each other.

Which of these two Species, or rather, Degrees of Anger is most mischievous to Peace is hard to say. There are very few Families, and not many private Persons

Persons, but what are sufferers by both. If one is more common, the other is more hurtful; if many are peevish and render others uneasy, the outrageous are next kin to Mad-men, and though fewer are more formidable; so that it is not easy to determine which are the greatest Enemies to Peace: But this we are sure of, that both are bad enough, and occasion, every where, a deal of Disquiet and Unhappiness.

5. SELF-LOVE, when irregular, appears also in Evil-speaking, and thus likewise becomes a Cause of Unpeaceableness. Being too fond of ourselves and what we enjoy, we become disaffected to our Neighbour, and undervalue what he possesses; as we advance in Self-esteem, we go backwards in Regard to others, so that we may generally know the Kindness we have for them by the Judgment we have formed of ourselves.

HENCE those that are self-conceited are generally ill tempered. Having conceived a mean Opinion of, they are disrespectful

disrespectful to others, are forward to censure their Conduct, and undermine their Reputation. Being influenced by Prejudice against, they bear them a sort of Ill-will, as if they had been injured by them. However, they are so cold and indifferent to, that they can scarce afford them a kind Thought, or a friendly Wish, or a good Word.

WHEREFORE, it is natural for them to be ever ready to promote any Measures to their Disadvantage. Accordingly we find such Persons are often reflecting upon, and lessening the Credit of those about them. Their good Deeds they pass by, and dwell upon their bad ones. What Infirmities and Faults soever they have, with what Delight do they lay open, and expose them to the World? With what wonderful Pleasure do they feed upon their Follies, ridicule their Weakness, and magnify their Mistakes? Such is their Disesteem for, that they strangely misrepresent them, by aggravating whatever is amiss, and drawing their Image with

with such odd Features, as are neither consistent with Truth, or even common Decency.

Now, what can be the Consequence of this vile Practice, but Heart-burnings, and Uneasiness? Such Conversation is too well suited to the corrupt Taste of Mankind, not to meet with a kind Reception. Those that are Witnesses of it, are too apt to spread it, some out of Good-will, others through Ill-will, till it comes to the Ears of those that are the Objects of it. Whereupon, being highly resenting, it soon kindles a Flame, that may not easily be extinguished.

6. SOMETIMES Self-love, when irregular, discovers itself, to the Prejudice of Peace, in the Shape of Malice and Ill-nature. This Branch seems plainly to be grafted upon the same Stock with those I have already mentioned: Because we find that Self-love, when abused, naturally begets Pride, Anger, &c. and these Ill-will to our Neighbour; and this, if indulged, becomes Malice; a
very

a very fruitful Cause of Unpeaceableness.

FOR it leads us into that unhandfome Carriage, those unseemly Manners, and all such ill Offices, as are most apt to affront and injure others. By Malice I do not mean only a fixed Intention and Desire of doing Mischief, in return for some Abuse we either have, or imagine we have received ; but also a settled Disposition and Readiness to be offensive or hurtful to others, out of Dislike, and for want of that Respect that is due to them. These are near of kin, and are both Instruments of Disquiet and Trouble. They are continually hatching Mischief, to the Prejudice of those that are the Objects of them. Wherefore it is not strange they should contrive all Ways, and use all Means, to perplex, distress, and torment them. They are ever ready to oppose their Designs, confound their Measures, and hinder their Advantage. In short, they greedily embrace every Opportunity of saying and doing whatsoever they

they think will disoblige them most, and do them the greatest Prejudice.

† Now what can be expected from hence but mutual Anger and Bitterness, Insults and Violence, Hardship and Injustice, and almost whatever else is the Cause of Unpeaceableness.

II. NEXT to Self-love, Party seems to be a notorious Cause of this Vice. A Principle this that poisons the Tempers, perverts the Judgment, and alienates the Affections of Mankind from each other to that Degree, that they no longer appear as Friends, but Enemies; and accordingly, like brute Beasts of different Kinds, they tear and devour one another, as if they were not of the same Species. Such is its Malignity, especially when at the Height, that it confounds all Distinctions, turns Vice into Virtue, and Virtue into Vice, and sets up Passion instead of Reason, for the Guide of the World. By such Means it

† PROV. x. 12. Hatred stirreth up Strife.

breaks that Union, which ought to subsist between, and hold Men together in Love and Affection; teaches them to divide into separate Companies, and then to set upon one another, either by secret Policy, or open Violence, and with such relentless Malice, as if they thought it their Duty on each Side to do the greatest Mischief.

WHAT Arts has it used, what Plots contrived, and what unjust Advantages has it taken, though contrary to Reason, condemned by Holy Scripture, and directly inconsistent with the Happiness of Mankind, to disturb their Peace, and even promote their Ruin? How severely has this one Principle dealt with them, in regard to their Persons, Fortune, Reputation, and what not? And though it has appeared in the Disguise, and in the Habit of Justice, Liberty, Virtue, and Religion; yet too frequent Experience affords us, that it has been and must be attended with the worst Effects of all Kinds, especially such as are utterly destructive of Peace and Quietness.

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THERE are several other Vices of the same Complexion, and that operate the same Way; such as Ambition, Intemperance, Ingratitude, and the like; but those that I have mentioned, I think, are the chief.

INDEED every Vice, as it is followed, either immediately or remotely, by some Mischief or other, as it corrupts our Reason, perverts our Understanding, is contrary to Truth, and the Nature of Things; and, in short, more or less undermines the Foundation on which Peaceableness naturally must subsist; in this View every Vice may be reckoned a Cause of Unpeaceableness: But since it would be much too tedious to enumerate all, it may be sufficient to have instanced in the most considerable.

HOWEVER, enough has been said, to shew from whence come Wars and Fightings among us; that they proceed from our Lusts and Passions; and that these therefore are the Causes of Unpeaceableness.

C H A P. III.

Of the Causes of Peaceableness.

THIS indeed, especially in certain Persons, may proceed from Constitution. For there are some, not many, naturally of such a fixed and settled Temper, that, let Things go how they will, whatever happens, whether good or bad, they continue the same, neither raised by Success, nor dejected by Misfortune, as if they were quite insensible of any Change in their Condition, or intirely void of Passion; scarce any thing affects them, whether it comes suddenly or slowly, either according or contrary to their Wish and Desire. But such a Temper, as it is no Virtue, any more than Strength of Body, or Quickness of Understanding, we have no Concern with it in this Place.

I SHALL therefore treat of such Causes as are Matter of Choice, and imply some Degree of Virtue in the Mind; that
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shew we act upon good Principles, endeavour to obey God's Will, to behave according to Reason, and so acquit ourselves like Men and Christians.

THE general Cause of this excellent Virtue, without doubt, is, the keeping our Temper, and governing the Passions; this being that which immediately leads to, and is necessarily productive of it; or, which is much the same, the Practice of Virtue, and duly performing the Duties of Religion.

CONSEQUENTLY, the particular Causes must be all those Virtues we are obliged to observe: Among which one of the most considerable is Charity. This therefore I shall begin with, being the most useful on the present Occasion.

I. THAT this noble Virtue, as set forth in the New Testament, is an admirable Means to promote and establish Peace, must be evident to any one that takes only a superficial View of it. Consider it in what Light you will, and under all possible Circumstances, and you will

soon find, that it seems calculated for this very Purpose. To be convinced of which we need only cast our Eye over that short, but complete Account which *St. Paul* gives us of it in his Epistle to the *Corinthians*, Chap. xiii. where he tells us, that *Charity suffereth long, and is kind; Charity envieth not, and so on;* reckoning up the chief Properties that belong to this Divine Grace.

In its general Notion it implies a very tender or brotherly Affection for all Mankind; or, it requires us to love as Brethren, and even to love our Neighbour as ourselves; that is, to be ready to do others all the kind Offices that their Condition may need, and our Abilities can perform.

In a particular View, Charity descends to the several Instances of such universal Love and Esteem, which I shall here illustrate, for our better Satisfaction.

I. In the first place, it *suffereth long, and is kind.* It *suffereth long*; that is, it teaches

teaches us Meekness, Patience, and Forbearance; not to be soon angry, but to keep our Temper, and check, or prevent our over-hasty Resentment, though the Behaviour of others may be disagreeable to us; not to fly into Heat and Passion upon trifling and improper Occasions, but to govern our Spirit, though Matters do not happen to our Minds; considering, that a little time often shews Things in a quite different Light from that in which they at first appear.

2. *CHARITY* is likewise kind: That is, full of Tenderness and Compassion; is of such a benign and generous Temper, as to give us a Sense of other People's Wants, and a Fellow-feeling of their Misfortunes; which inclines us not only to help and relieve, but to consider them as ourselves, and extend the same Kindness and Assistance to them, as we should have Reason to wish for ourselves in the same Condition.

3. *NEXT, It envieth not.* As it is abundant in Goodness, and wishes well to all, it doth not repine at the Prosperity of any, grieving at their Success, or being offended at their Reputation, or begrudging them any Advantage; but delights to see their Ways prosper, their Desires accomplished, and their honest Designs succeed to their Satisfaction.

4. *CHARITY vaunteth not itself.* Being lowly in Heart, and clothed with Humility, it does not think more highly than it ought to think; and therefore it does not incline us to Self-conceit, or an over-weening Opinion of any internal Advantage we possess; but teaches us to judge according to Truth, to weigh our Accomplishments in an even Balance, and assume to ourselves no more than we really deserve.

5. *CHARITY is not puffed up.* As it chiefly regards Virtue, and a prudent and just Deportment upon all Occasions, it does not over-value itself on account of any external Advantages, whether Riches,

Riches, or Honour, or Family, or Beauty, or any such like Privileges; which are too apt to make Men vain, as if these Things added to their Character and real Merit; but it overlooks such Matters, as of little Value in Reality, making Men neither wiser nor better, doing Good or Harm according to the Hands they fall into; on which Account whatever Portion of them it enjoys, it is not puffed up.

6. *CHARITY doth not behave itself unseemly.* As it abounds in Prudence and brotherly Affection, it consults the Good, wishes well to the Peace and Comfort, and even studies the Satisfaction and Pleasure of all Mankind. Wherefore it is very cautious of saying or doing any thing that may give just Offence, or without Reason cause Uneasiness. Its Speech is mild and gentle, its Conversation easy and agreeable, its Appearance on all Occasions just and proper, and even its Corrections are healing. It is so far from Rudeness of Expression,

pression, and Brutishness of Behaviour in any sort, that those that are Strangers to good Breeding, and glory in ill Manners, cannot but admire its truly genteel and engaging Carriage.

7. *CHARITY seeketh not her own.* Being of a benevolent and generous Temper, it is so far from Selfishness, or aiming in its Words or Actions at its own Honour, or Interest, or Pleasure, exclusive of other Mens, that it may be said not to seek her own, but the Advantage of Mankind in general; since, upon all proper Occasions, it is ready to forego its own Profit, to abate of its private Satisfaction, and be content with less Honour, that it may the more effectually promote the Interest, increase the Pleasure, and raise the Esteem and Reputation of those about it.

8. *CHARITY is not easily provoked.* Considering human Weakness, and the various Effects of it, how liable Men are to Mistakes, Prejudice, and Passion, how often they err, through Ignorance,
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Inadvertence, and Over-hastiness; considering this, and that therefore Offences must needs come, it either overlooks, or bears with them; knowing the ill Effects of resenting such Failures, it is very apt to pity, but not at all inclined to be provoked at them.

9. *CHARITY thinketh no Evil*: Is not of a jealous and censorious Temper, apt to suspect the worst, to believe Things are ill, only because they appear so; and that Persons are wicked, because they are by some venomous Tongues so represented: It does not conclude hastily to the Prejudice of others, but supposes the best; however, till Matters open, and the contrary is evident. Having a tender Regard for the just Reputation, the Good and Happiness of all Mankind, it is very cautious of doing any one Injustice, through imprudent and groundless Suspicions; especially of erecting a Tribunal, as too many do, in their own Minds, and there arraigning, accusing, condemning, and executing at Pleasure,

all those whose Conduct she does not approve; not so much because they have transgressed their Duty, as because they do not suit her Humour, and act according to her particular Fancy; being of too generous a Spirit to be influenced by such Motives, it thinketh no Evil.

Auto. CHARITY rejoiceth not in Iniquity, but rejoiceth in the Truth: i. e. it is so far from inclining us to join with, or take Delight in other Mens Sins, to set Traps in their Way, and expose them to Temptations, with a Design that they may betray their Folly, and become a By-word and a Proverb of Reproach: It is so far an Enemy to such Practice, that it commands us to be much concerned, and very sorry to see others drawn aside, and fall into sin. It bids us pity their Weakness, and lament their Misfortune; and not only this, but to take Delight in seeing them behave honestly and uprightly, living as they ought in all godly Sincerity, and doing heartily, and with proper Resolution, whatever

whatever they think will be acceptable and well-pleasing to God.

11. *CHARITY beareth all Things.*

It forbids us to be angry about Trifles, to be peevish and fretful upon improper Occasions, and disturb ourselves and others, only for common Infirmities or Mistakes. Since Men will and must differ in Constitution, Temper, Capacity, Education, and the like, their Ways will also differ, and what pleases one, will be disagreeable to another. Hence Charity overlooks all petty Offences, being what our present State renders unavoidable. And as to greater Provocations, that are the Effects of Choice and ill Design, it bears with and forgives them; knowing that God has reserved the Cognizance of such Matters within his own Jurisdiction Supreme.

12. *CHARITY believeth all Things.*

It disposes us to entertain the most favourable Opinion we can of others in every Respect. It forbids us to think ill, much more to countenance any open Scandal,

Scandal, without manifest Reason, to the Prejudice of our Neighbour's Reputation. It teaches us not to favour any unkind Thought, or cherish unfriendly Suspicions, to give Credit to any ill-natured Hint, or lay hold of any ill Surmise to his Disadvantage; but to suppose the best, to wish all is well, however it may appear; to believe that ill Words were not spoken, Mischief was not intended, and that base Actions were not done, if there is the least Room for such Belief.

13. *CHARITY hopeth all Things.* This excellent Grace teaches us to hope for what we can scarce believe; not to despair, as if our Neighbour's Case was desperate, but to bestir ourselves, and try our utmost for his Recovery. Is he injured in his good Name, or Person, or Fortune, and the like? it bids us not tamely, and through a dastardly Spirit, give way to, and so encourage such base Usage; because, if our Hearts thus fail, we shall do but little Good; but to exert

ourselves

ourselves on such Occasions, to employ our utmost Resolution, and hope even unto the End; because such Conduct must prove of the greatest Service. This is no more than what Charity requires of us.

14. LASTLY, *Charity endureth all Things: i. e.* refuseth neither Care nor Pains, nor Trouble, to do Good. Is our Neighbour hungry? it gives him Meat: Is he thirsty? it gives him Drink: Is he a Stranger? it takes him in; naked? it clothes him; sick? it visits him: Is he in Prison? it comes unto him. Let his Case or Circumstances be never so bad, it makes suitable Provision for him, as far as he can in Reason expect or desire, whatever Care, Trouble, or Expence she is at in doing it.

FROM this Account of the several Properties of Charity, it must be very evident, without any direct Application, that this Virtue, in every Branch of it, is not only a Friend to, but an eminent Cause of Peaceableness.

II. THE next Cause of Peaceableness I shall mention is, a certain Greatness of Mind, a Generosity of Temper, or Nobleness of Spirit, that is above being affected with the common Occasions of Quarrel and Contention. An Excellence this rather the Result of several eminent Virtues, than itself a distinct Virtue; and is known more easily by its Fruits, than by a proper and just Definition.

It may be called *Christian Fortitude*, as it consists in doing Justice to Reason, and Honour to Religion, in spite of the greatest Temptations to the contrary; † in subduing, not indulging unruly Passions, and imitating the Example of God the Father, and God the Son, who are never moved but on very great Occasions, such as necessarily require, and so evidently justify their Notice and Concern.

† PROV. xvi. 32. He that is slow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.

It is just the Reverse of that Violence of Temper, and natural Fervor of Spirit, that is the Effect of Constitution, not Judgment, that proceeds from Heat of Passion, not Coolness of Reason, tho' it affects the Habit and Appearance of it; since it arises only from Choice, and the most serious Consideration; or rather from a native Strength of Mind, improved by right Education, and supported by all the Advantages which a just Notion of Things, a strict Regard for Virtue, and an unshaken Constancy can give it.

This Constancy is one of its most distinguishing Qualities, and that which we are most concerned with at present: For hereby we stand fast, like the strong Mountain, or the great Deep, whatever Force or Deceit, either from within or without, may assault us; or like a sturdy Oak, that has long defied the Fury of the most tempestuous Winds without Danger, we withstand with Safety the prevailing Power of every Lust or Passion,

sion, even that which, being our favourite, most easily besets us.

HENCE it is that this noble Principle of true Christian Fortitude is so great a Friend to Peace. Such is its Firmness and Stability, that it yields to no Temptation to the contrary, though it has natural Propensity to recommend it. It is above being affected by Pet and Humour in ourselves, or by the Peevishness of some, and the Perverseness of others. As it imputes Anger, Envy, Pride, Evil-speaking, and other Causes of Unpeaceableness, to Weakness, Ignorance, and the like, it is not effeminately provoked by, but generously overlooks them; considering human Infirmary, that as long as Men are Men, there will never be wanting such Occasions of Strife, and that it is much better to pass over, than be moved at them, to overcome, than be overcome by them. This Virtue therefore must needs be a very remarkable Cause of Peaceableness.

III. ANOTHER Cause of Peaceableness is the Knowledge of ourselves. When we consider and judge of our Quality and Capacity, according to what they really are, both in themselves, and in regard to that of other Men, more especially in respect to superior Beings, as Angels, and That Being that is Supreme; this must convince us, that we are frail and mortal, that our Strength is but Weakness, and our Wisdom Folly, and that, notwithstanding our swelling one against another through Pride and Anger, as if we were greater than God Himself, yet on this and the like Accounts we are lower than those we esteem the lowest of the Creation.

HENCE we shall learn Modesty and Meekness; that it becomes such as we are, not through Malice to hate, but through brotherly Affection to love one another; not to betray the Cause of Virtue through Strife and Faction, but to support and strengthen it by Unity and Concord; to follow God's Will that

is infallible, and not our own that is erroneous; to live as Subjects of the God of Peace, in Honour preferring one another, and not behave as Servants to the Devil, through Perverseness and Passion persecuting and plaguing each his Neighbour.

† HE that truly knows himself, must be sensible, that there is nothing more unbecoming a Man, that sinks him lower, or degrades him more, than effeminate Peevishness and continual Strife; that nothing is more unsuitable to his Nature, more inconsistent with his Happiness, and more opposite to his present State and Condition; and therefore he studies to be quiet and easy, not only to avoid such Absurdity and Folly, but to fix and establish himself in such a peaceable and agreeable Temper and Behaviour, as his present Infirmary and Ignorance require.

† PROV. xix. II. The Discretion of a Man deferreth his Anger; and it is his Glory to pass over a Transgression.

IV. THE last Cause of Peaceableness I shall mention is Contentment; a Virtue that makes us satisfied with our Circumstances, be they what they will, by confining our Desires within their proper Bounds; that teaches us not to long after what God has not given us, but to be pleased with what He has: Which Temper renders that a continual Delight, which would otherwise be a Torment to us. Like Health and a good Appetite, it gives us a true Relish of whatever we possess, and furnishes us always with Plenty, by assuring us always that we have enough. Hence, as we never covet, we never reach after what belongs to another. Being content with our own, we do not interrupt others Enjoyments, but leave them to rejoice at Pleasure in the good Things they possess. We neither envy, nor are envied; and, as we do not molest our Neighbours, they take care not to trouble us. By such Means Contentment likewise becomes a Cause of Peaceableness.

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THERE are several other Virtues that are of great Use to promote and preserve Peace; such as Humility, Meekness, Justice, Gratitude, and the like: But these that I have mentioned, if they are not the chief, may serve as a Specimen of all the rest. It will be needless therefore to enlarge upon any more. Indeed every Virtue, having a Tendency more or less to render Mankind quiet, easy, and happy, is so far a Cause of Peaceableness. But as it would be too tedious to reckon up all, it may be sufficient to have singled out these few. However, what has been said must point out to us what Course we must take, if we would arrive at that Virtue of which we are treating.

AND hence we may see farther into the Nature of this excellent Grace. You may clearly discern, both by the Root from whence it springs, and the Fountain from whence arises, the Vice that is opposite to it, of what Sort and Complexion it is. It is plain, that it is a Com-

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ound of several Virtues, or rather the genuine Effect that flows from them; that it is produced from the best Seeds, and always grows in the best Soil: No Wonder then it should bring forth the noblest Fruit. In truth it is one of the choicest Flowers in the Field, and makes a Paradise where-ever it is found. But this will more plainly appear, if we treat

CHAP. IV.

Of the Effects of Peaceableness.

WHAT these are it is not easy to say, they are so many in Number, so excellent in Kind, and so eminent in Degree and Quality. This Virtue, being of a right Temper, and endued with the most benign, generous, and useful Spirit, answers every way, and is of the greatest Service in every respect.

Its Province is large, and its Influence both powerful and universal; there is therefore no Provision that can be for

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our Advantage, but it makes ready for us. Like the Sun, it enlightens all Quarters, and warms and nourishes whatsoever it shines upon. It is not only of great Use itself, but renders other Things of much greater Use to us. But, to be more particular,

I. PEACEABLENESS, as it implies the Government, especially of our turbulent Passions, enables a Man to judge, upon any Occasion, what is best for him. For, by means of this Virtue, every thing within continues in its proper Place, and there is no Disorder or Confusion to perplex the Mind, or interrupt its natural State of Acquiescence and Rest. Reason remains alone, and on its own proper Basis. It sits as it were at the Helm, directing the inferior Powers at pleasure, and ordering every thing aright, in pursuance of that End for which it was given us. There being nothing delusive to mislead, or mutinous to confound, or rebellious to distract it in its just Designs, it proceeds with Delight, as well as Safety,

Safety, and gives us the utmost Satisfaction we can expect or desire. We can pursue any Measures that make either for our Honour, or Interest, or Happiness, and to the best Advantage. We are at leisure to weigh and consider Things to the Bottom, to compare and judge of them according to Truth, to prefer what is most desirable, and secure what is really most useful.

THIS must be the Case of every one that is endued with the Virtue we are speaking of. He is certainly not only quiet and easy within himself, but is raised as it were to a Situation far above the Generality of Mankind, being hereby a more competent Judge than others of whatever may be fit for him to choose, or will answer his Endeavours to pursue and obtain. And this holds true in every respect.

II. THIS Virtue duly qualifies a Man for the Performance of his Duty. As it renders him quiet and easy, and keeps every Passion to its proper Object, and

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within due Bounds; it must needs raise in him such a Temper as is most suitable to the Nature and Practice of Religion. It gives us a true Relish for, and puts us in the right Way for the Observance of it. It is so admirable a Preparative for this Purpose, that it shews us the Obligation, Excellence, and Necessity of it in one View; and gives us also a right Disposition for cheerfully embracing it.

We may almost as well expect, that a deaf Man should be charmed with Musick, and one that is born blind be affected with Light and Colours, however that a vitiated Palate should exactly distinguish what we eat and drink; as that a Mind habitually disturbed with Passion, or, which is the same, that one that is unpeaceable, should be rightly disposed for the Practice of his Duty. These Things being in their Nature contrary one to the other, it is in vain to imagine they should ever accord together.

ON the other hand, when our Mind is clear of every irregular Passion, or when we are peaceable, how suitably are we prepared for performing what Religion requires of us? As the Organs of Sense, when in their natural State, and due Perfection, are fitted to receive and distinguish their proper Objects; so in such Case we have a true Relish, a right Taste for those Duties we are obliged to comply with. There is so just a Correspondence between one and the other, that they seem to go hand in hand together.

AN eminent Philosopher of old maintained it as his Opinion, that Prosperity was the most suitable Condition for the Practice of Religious Duties; meaning, without doubt, that Men ought to be in Circumstances that exempt them from Disquietude and Disturbance, to be duly seasoned on such Occasions.

IN truth, there is so near an Alliance between the Virtue we are treating of, and Virtue in general, that they can

scarce be separated from each other. However, it is Matter of Fact and common Experience, that Mankind, when their Thoughts are discomposed, their Attention pre-engaged, and Judgments interrupted, by Quarrel and Contention, are unfit almost for any sort of Business of a serious and important Nature; their Minds being ruffled and disordered by turbulent and unruly Passions, they cannot duly apply themselves to it; much more are they disqualified for discerning the Beauty, weighing the mighty Consequence, and being thoroughly sensible of the Obligation of Religion; and therefore must be very unprepared for the Performance of it.

AND, it is as certain, from the same sort of Evidence, that when such Obstacles are removed, or when the Mind subsists in its natural State of Peace and Order, without the least Hurry and Disturbance from unpeaceable Measures, we are not only fit for the Management of any common Affairs that we understand, or

or of improving our Fortune, encreasing our Knowledge by Study, and the like; but we are earnestly invited, as it were, and pressed to go on in the Way we should choose, in regard to the whole of our Duty. We presently see how reasonable, how necessary it is, on all Accounts, to make it our chief Concern, to do Honour to God, and Service to Men; or, as the Scripture expresses it, to live soberly, righteously, and godly in this present World.

III. But farther; Peaceableness gives us the greatest inward Comfort and Satisfaction. This indeed it is almost needless to mention, after what has been observed next above; only it is very agreeable to remark, how much those enjoy themselves that are of this Temper. How can it be otherwise? since such must have a Fountain of Delight within them, a never-failing Spring of secret Rejoicing, from considering, that they are fixed in such a State as is every way just and right, that must needs be attended

with Happiness to Men, and Glory to God.

HENCE their Hearts are at Ease, and their Thoughts yield them continual Pleasure; the Season within is highly promising; there appears nothing either of Danger to affright, or Difficulty to discourage them; but a secret Cheerfulness refreshes the Spirit, and supports the Mind always in the most comfortable State. As they sail in a calm Sea, and are carried on with a gentle, though brisk Gale, they ride not only with Safety, but also with complete Satisfaction.

BUT, beside the pleasant Whispers of their own Breasts, they have the Favour and Assistance of others to uphold and comfort them: For, we often find, that Men are never better pleased, than when they are, by some Means or other, doing Service to those that they know to be of a truly peaceable Temper and Behaviour. Which reminds us, that,

IV. PEACEABLENESS is a great Friend to our Interest. As it implies Good-nature, Christian Charity, and the like endearing Virtues, it may well secure the Love, and command the Esteem of all about it. And what can be the Consequence of this, but that they will almost contend which shall be of greatest Use and Benefit to us? Are we in Want? They will relieve us. Are we in Distress? They will help us. Are we ignorant? They will inform us. In short, whatever our Case and Circumstances are, they will do the best we can desire to serve us; which must very much promote our Interest.

Thus happy, you see, the Man is that is of a peaceable Temper; as it highly improves his Judgment, Behaviour, Comfort, and Interest.

On the contrary, those that are of the opposite Disposition are as unhappy. To discover their comfortless State, let us next treat

C H A P. V.

Of the Effects of Unpeaceableness.

TO give a clear and satisfactory Account of these, is likewise no easy Task; they being almost infinite in Number, very different in Kind, as well as very ill in the Nature and Quality of them. As this Vice is the Fruit of the most boisterous and unruly Passions, is made up of Ill-nature, Malice, Anger, Envy, and almost every other corrupt Principle, and intends nothing but the utmost Mischief; we may readily guess what sort of Fruit it is like to bring forth. It is of a perverse Temper, a base Spirit, is every way hurtful, being possessed of every Instrument of Ruin and Destruction; no Wonder then, there is no Evil so bad but it may produce, no Calamity so great but what it can contrive. Like the Pestilence that walketh in Darknesh, and the Sicknesh that destroyeth

stroyeth at Noon-day; a thousand fall by it, and ten thousand at its right Hand. Such is the Havock that is generally made, whenever this Enemy sets up his Standard. Nothing that is good can thrive where this Weed grows. There is neither Study to increase our Knowledge, nor Industry to improve our Fortunes, nor brotherly Kindness to add to our Virtue, nor friendly Advice to improve our Wisdom, nor mutual Help to strengthen our Charity; nothing but ill Design, secret Plots, and open Violence, or Mischiefs of all Sorts, prevail, when Folks are at Variance with each other. This single Vice checks and kills every thing that is either honourable or wholesome, or any way useful. In short, it makes of a fruitful Country a barren and dry Land; or, according to the *Psalmist's* Expression, it turneth the Floods into a Wilderness, and drieth up the Water-springs; a fruitful Land it maketh barren, through the Wickedness

of those that are taken captive by it. But, to be more particular,

I. **UNPEACEABLENESS** disqualifies a Man for judging what is most for his Good. As it implies the being governed by the most sour, perverse, and ill-natured Passions, what can be expected but that his Understanding must be darkened, and his Reason quite confounded? How can he attend to, and duly consider any thing, especially of Importance, that comes in his Way? The Mind being fettered, its Light obscured, its Deliberations shamefully biassed, and, in a Word, its Liberty well nigh lost, thro' the fatal Influence of those base Principles, Men run headlong, when they are quarreling, into the greatest Absurdities, and without Hesitation. *They put Good for Evil, and Evil for Good; take Light for Darkneſs, and Darkneſs for Light; and Sweet for Bitter, and Bitter for Sweet;* or they judge so ill, that they greedily run into such Practices as they themselves perhaps condemn for ever after.

EITHER

EITHER Malice, or Anger, or Envy, or Ill-nature, in some Form or other, having usurped the Place of Reason, and being uppermost, mixes with our Counsels, directs our Motions, and finally controuls all our Measures. How then can we be supposed to judge aright concerning any Matter, though of the greatest Moment? since such Principles, when they prevail, of course mislead us, and often hurry us into the worst Evils. We must therefore be unable to judge what is most for our Good.

II. THIS Vice likewise disqualifies us for the Performance of our Duty. It takes up the best part of our Time and Thoughts, and keeps our Minds continually in Motion, to discover Means proper for executing its wicked Designs: So that when we should be serving God, we are drudging in the Service of this vile Principle; when we should be consulting his Honour, we are breaking his Laws; and when we ought to study how to please, we are striving how to provoke Him.

AND,

AND, instead of loving, we hate our Neighbour; and so, when we should pray for, we are persecuting him. We spend as much Time, and take the same Care and Pains, to do him Mischief, as we ought to employ in doing him Good. We are forming Schemes, laying Traps, and contriving how to undermine his Safety, while we should be endeavouring to protect, deliver, and secure him from Danger.

AND as to ourselves, while we should be preserving that Order which was originally established in the Mind, and which is the only just Foundation of our Happiness, we are destroying it; and thus plunging ourselves, as well as others, into the greatest Misery. In short, instead of following our Reason, and satisfying our Duty, we are guided by our Passions, and are the Servants of Sin.

III. BUT farther; Unpeaceableness deprives us of inward Comfort and Satisfaction. Though those that are subject to this Wickedness are a Plague to others,

others, yet are they by no means free themselves; since it is certain, their inhuman Temper must prove its own Punishment, either sooner or later.

For the present, indeed, it may assuage their Pain, and give them some Pleasure, to harass and perplex those whom their Anger has represented as offensive; or their Malice as odious, or their Ill-nature as hurtful and injurious; but this will soon vanish, and then there will certainly succeed in its room some Sentiments of Humanity, the Thoughts of having acted either rashly, or imprudently, or unjustifiably, to the Dishonour of God, the Prejudice of Men, and unworthy themselves; which Reflexions cannot but be attended with sharp Returns of Remorse and Anguish, especially in their Hours of Seriousness and Retirement.

To look back upon our past Conduct, and to find that we have been highly injurious to others, by interrupting their Peace, disturbing their Minds, wasting
their

their Time and Substance, and provoking their just Indignation ; in short, that we have been governed, not by Reason, but unruly Passion, to the Disparagement of our Great Creator and our Holy Religion, to the perhaps irretrievable Detriment of our Neighbour, and the lasting Discredit of ourselves : Such a Review must needs cause the most sensible Self-affliction ; and therefore must deprive us of inward Comfort and Satisfaction.

IV. AND lastly ; Unpeaceableness must be hurtful to our Interest. To be convinced of which, we need only consider what it implies, and what Effect it commonly has upon others. It implies, that we are governed by some untoward Humour, some unseemly Passion, or vicious Habit. Now such Principles, being ill-favoured in themselves, and always carrying a forbidding Aspect, naturally beget Prejudice in others, render them disaffected to us, and unwilling, if not unable, to entertain so much as a kind

kind or friendly Thought of us. The Consequence of which is, that we can have but very little Reason to expect they will ever be of much Service to us.

NAY, it is well if they do not render them not only unwilling to help, but ready to hurt us. For, such ill Qualities commonly put Men upon hindering our Advancement, by stepping in between us and our Interest; and thus keeping us down where we are, if not sinking us into worse Circumstances. They tempt others both to think and speak ill of us; and so to lessen the Confidence and Esteem that are necessary in those that strive to improve their Fortunes. They force them in some measure to contrive Ways and Means that may disappoint our Hopes, defeat our best Designs, and frustrate our most earnest Endeavours for increasing our Substance; and sometimes to take as much Care and Pains to diminish, as we ourselves can take to add to our Possessions.

IN short, to prosper in the World, a Man must make his Court to, if not really deserve, the Esteem and good Opinion of others: Which no one can reasonably expect, that is governed by untoward Passion, or ill Habit, or is of a peevish or perverse Temper; or, which is the same, that is subject to the Vice of Unpeaceableness. This therefore must be prejudicial to his Interest.

C H A P. VI.

Of the Foundation of Peaceableness.

THE true Foundation of any thing is that which chiefly supports it. Now, what thus upholds the Virtue above, I am here to enquire. Considering the great Weight and Importance of it, surely it must stand upon a very firm Basis: But what is this? and where are we to look for it?

THERE

THERE are several Matters that contribute to the Support of Peaceableness; but the chief, I think, and that which stands in the Middle, is, that natural Right which every Man has to the Enjoyment of Peace: A Right that is born with us, and which we receive at the same Time, and from the same Hand, as we do our Being. This is the Bottom, the main Corner-stone, upon which the whole Building subsists.

THAT every one has a Right to possess his Mind in Peace, is as evident, as that he has a Right to use and enjoy any Faculty and Power that God has given him, whether Judgment, or Memory, or Capacity, or Strength, or Health, and the like. And that this Right is natural, or given us by the original Charter, that conveys the several Powers of the Mind, the Hand-writing of God Himself, is as certain, as that the Right we have to those Powers is natural, or given us by the Hand of God. The necessary Consequence of which is, that we are obliged

to

to leave every one in full Possession of this Right; not to interrupt or disturb them in the Enjoyment of it, but rather to do our best to improve and confirm it to them, in pursuance of that Divine Writing by which they hold it; that is, we are obliged to be peaceable towards them.

WERE we to behave otherwise, that is, to be cross and perverse, to be governed by Bitterness, Malice, Anger, or any other hurtful Passion, we should be found in effect to fight against God. It would be Invasion, Injustice, a sort of Robbery, perhaps the worst sort; and besides, it would be opposing and making void the express Appointment of God Himself; and therefore must be doing the greatest Despite to him, as well as Prejudice to our Neighbour.

Now, since this is the necessary Consequence of every Man's having a natural Right to be quiet and easy, and to enjoy himself in Peace, unless, through notorious Misbehaviour, he forfeits this his
Title

Title to it; it must needs follow, that such Right is the proper Foundation of this Virtue which we are speaking of.

HAVING now considered the Nature, the Causes, Effects, and Foundation of Peaceableness, it may not be improper to attempt

CHAP. VII.

The Character of a peaceable Person.

HE must be one that can govern his Passions, especially such as are most turbulent, or are most prejudicial to the Peace and Self-enjoyment of other Men; one that has taught and well accustomed his Reason to command, and his Lusts and Affections to obey; that has disciplined himself into a right Temper; and can, with Ease and Pleasure, say to any Passion, when influenced most by its proper Object, Hitherto shalt thou come, and no farther; and it readily submits to him.

IN

IN order to this, he must have just Notions of the Divine Authority; that God, as Creator, and by virtue of the infinite Perfections He is and must needs be possessed of, is, and ever will be our supreme Head and Governor, our most tender Parent, our best Friend, and greatest Benefactor, and in short our only Happiness; and that therefore He has a natural and necessary Right to rule over us, a Right that He Himself cannot cancel; and that this lays us under the strongest Obligation to do whatever He requires of us; to love and to fear Him, to trust in, to honour and obey Him; and that our only possible Security must necessarily be, the observing duly and effectually all the Laws that He has set before us, whether by Nature or Revelation.

BUT, more particularly, he must be sensible, that, since he cannot depart from his Duty, no moral Evil can befall him, neither the Devil, nor the World, nor the flesh can seduce him into sin, but
by

by means of some Passion or other, either Love or Hatred, Hope or Fear, Joy or Sorrow, or Anger: He ought to be very careful to keep each of these to their proper Objects, and within due Bounds, or to teach them a willing and ready Submission to the Will of God.

AND, that he may know this the better, he studies himself and his own Nature, diligently searches into and examines his inward Parts, as the *Psalmist* expresses it, *his Reins and his Heart*; and considers, that he is in a State of Weakness and Dependence; that he is made not to rule, but obey, to follow his Master's, not his own Will, to assert the Prerogative of his Reason, and not to be a Slave to any vile Affection. He does not conceal, but calls up his Faults before him; he does not cheat himself to his Ruin, by glossing over, falsely denying, or unjustly excusing them; but judges himself fairly and impartially, by passing Sentence according to Truth upon every Part of his Misbehaviour,
even

even that which is most retired from his own Sight,

FARTHER, since every one is naturally subject to some Passion more than others, he looks narrowly into this, to see whether in Times past it has not often misled him; and in order to be proof against its ill Suggestions for the time to come. As every Man has within him a Tree of forbidden Fruit, some Lust, or Passion, or odd Temper, which easily besets him, which he is more inclined to by Constitution than any other, for the Trial of his Virtue, to see whether he will be governed by it, or govern it in Submission to the Divine Will, he is particularly careful of this Quarter; since here his chief Danger lies, he is ever watchful to reduce this Enemy under due Subjection.

AND besides, having just Notions of the Divine Authority, of human Passions, of himself, and of his particular Failing, or favourite Vice, the peaceable Man has a just Esteem for all Mankind,

of

of what Place, Profession, Country, Denomination, or Language soever they be; he considers them as Brethren, or, as our Saviour requires, loves his Neighbour as himself. Being of a generous Temper, and a true Christian Spirit, his mind being opened, his Heart enlarged, and his Affections rightly seasoned, his Charity and Benevolence are as extensive as the Object of Charity itself.

HAVING thus a just Regard both for God and Man, he takes due Care that his Passions be not a Dishonour to one, or a Disturbance to the other. He does not indulge them, no not his favourite Passion, to the Damage or Disquiet of others; but makes them subservient to their Peace, and a Means to increase their Happiness. Though Nature inclines, and Constitution prompts him to a Compliance, he stands fast, and will not be overcome by them. Even though such Denial be like cutting off a right Hand, or plucking out a right Eye, he will

will not submit ; knowing, that to disturb others only to please ourselves, to gratify some odd Humour, or ill Temper, or unruly Passion, is violating a natural Right in Defiance of God, and to the Prejudice of Men ; a Right that seems much greater than any that is of a Civil Nature.

HENCE he does not suffer his Self-love to lead him into Envy, Covetousness, Pride, unjust Anger, Malice, and the like, that are the Causes of Strife and Contention ; but he delights in Christian Charity, and true Fortitude, in the Knowledge of himself and his Duty, in Contentment, and such other Virtues as naturally produce Harmony and Order. And hence he neither gives nor takes unjust Offence himself ; and if Offence happen among others, he uses all prudent Means to prevent the Mischiefs that may ensue.

THIS is a just, though not a perfect Image of a peaceable Person. There are so many and such admirable Ingre-

dients in the Composition of a complete Piece of this kind, that it is not easy to bring them together in such Order and Proportion as the Matter requires. As it is highly excellent, as well as useful, it is the more difficult to represent it. A common Hand may draw well enough a Shrub, or a single Tree; but it must be an Artist indeed to produce a fine Lanscape, or a beautiful Grove. *W.* or *G.* can paint a Cat, or a Cock, and perhaps to the Life; but it needs an *H.* or *K.* thus to exhibit the Picture of a Man, especially of a *B.* or an *A.* In like manner, the greatest Virtues are not drawn to the best Advantage without the greatest Difficulty; and it calls for much Care and Pains, as well as Skill, to give you an exact Portrait of that amiable Character of which we are speaking.

To view this Point in the best Light, we must consult some living Picture, the Life and Conduct of such Persons as are remarkable for observing with Prudence and Judgement all the Laws

of Peace ; that distinguish the Virtue from natural Temper ; that are not so mean-spirited as to be led captive by their Passions, but have Courage enough to subdue them ; that can discern unjust Violence and Fury from Firmness and proper Resolution, and are above being subject to any ill Principle, or any thing whatsoever but Reason and Duty ; such as a *P.* or *B.* Men that are more admired and esteemed for their truly Christian Peaceableness, than for the exalted Dignity to which it has raised them.

SUCH Examples we should first find out, and then imitate. This is the Way, and the only Way to see this delightful Virtue in Perfection. If, by falling in love with it in others, we put on its Image, and transcribe it into ourselves, we cannot but perceive all the Beauty and Excellence of it ; we shall view it in full and exact Proportion, and shall be as highly pleased with the Prospect, as profited by the Possession of it.

C H A P. VIII.

Of the Sense of the Scripture concerning Peaceableness.

SINCE this is derived from such excellent Virtues as are an Ornament to our Nature, of the greatest Use, and the highest Quality, and is attended with such noble Effects, as very much promote the Happiness of Mankind; we may well expect to find it in Holy Scripture very much recommended, and as strictly enjoined. Accordingly you almost every where meet with Passages to this Purpose.

ST. Paul begins and ends several of his Epistles with an earnest Prayer for the Increase of this Virtue; and he exhorts those he writes to, that they would *be at Peace among themselves^a*, and *follow after the Things that make for Peace^b*;

^a 1 THESS. V. 13. ^b ROM. XIV. 19.

that they would *shew all Meekness unto all Men* ^c; to all without Exception, though of a different Country, Party, or Religion, of different Degree and Quality, or of a different Temper, Education, and Endowments; and he commands them, *to study to be quiet* ^d. In his Epistle to the *Ephesians* he recommends Unity in the most pressing and affectionate Terms, thus: *I therefore, the Prisoner of the Lord, beseech you, that ye walk worthy of the Vocation wherewith ye are called, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace. There is one Body, and one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, one Baptism, one God and Father of all* ^e, &c. That is, we are to be very loving, kind, and tender to each other: As we have but

^c TIT. iii. 2. ^d 1 THES. iv. 11. ^e EPH. iv. 1, &c.

one Lord and Master, we are to unite in Duty and Subjection to him; as we are Brethren, we are to love one another as such; as we are to believe and practise the same Things, we should be of the same Mind and Behaviour; and as we are all Members of the same Body, there ought to be a close Union and Agreement amongst us. Accordingly we are elsewhere commanded, *to be like-minded, having the same Love, being of one Accord, of one Mind^f*. We are told likewise, that *it is an Honour for a Man to cease from Strife^g*; and, that *the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated^h*; *i. e.* The true Spirit of Christianity breathes nothing but Mildness, Gentleness, and Peace; that we are *Brethrenⁱ*; ought to *have Peace one with another^k*: And, says St. Paul, *If it be possible, and as much as lieth in you, live peaceably with*

^f PHIL. ii. 2.

^g PROV. xx. 3.

^h JAM.

iii. 17.

ⁱ Passim.

^k Mark ix. 50.

*all Men*¹. *If it be possible*; that is, as far as it is in your Power, look to yourself, govern your Passions, and correct your odd Humours, or use all such Means as are at your Command, in order to live a quiet and peaceable Life. Others may give way to this ill Temper, and indulge that unruly Passion, either their Hatred, or Anger, or Malice, &c. so that in this Respect it may not be possible for you to preserve Peace. But this is nothing to you: Let them answer for that. Do you, *as far as lieth in you, live peaceably, and with all Men, howsoever they may behave otherwise.* Let not their being quarrelsome or contentious, make you so too: For, as you will not be answerable for their Faults, so such Faults cannot justify or excuse your doing likewise. Wherefore be sure you take care of yourselves, correct your irregular Tempers, and subdue your unruly Passions; and so, as to

¹ ROM. xii. 18.

your part, live peaceably with all Mankind, what or whosoever they are.

AND, says St. Peter, *He that will love Life, and see good Days, let him seek Peace, and ensue it* ^m: i. e. He that will live happily, must live peaceably. And our Blessed Saviour Himself tells us, that *Blessed are the Peace-makers; for they shall be called the Children of God* ⁿ: i. e. Happy are they that are Instruments of Peace; because they shall be esteemed by God as his own dear Children.

Now, if we take a View of these, and several other Passages to the same Effect that might be produced, considering them as to the Occasions on which they were spoken, the endearing Relations they express, the tender and extensive Affection they convey, the powerful Influence they dispense, the just Reasons and solid Foundations on which they enjoin the great Duty of Peaceableness; we may challenge any Institution, Reli-

^m I PET. iii. 11.

ⁿ MATTH. v. 9.

gion, or Law whatsoever, to recommend this Virtue in a better, or near so good a Light, and with so much Advantage, as the Holy Scripture does; and therefore the peaceable Man, besides the Nature of the Thing, makes this his Rule, in observing this Duty.

BUT the Holy Scripture not only directly enjoins Peaceableness, but requires all those Virtues that are preparatory to, and forbids such Vices as mislead us from it.

FOR Instance: We are to *love as Brethren*^o; and, *not in Word and in Tongue, but in Deed and in Truth*^p: To *love our Neighbour as ourselves*^q; not to judge, that we *be not judged*^r; nor to condemn, lest we *be condemned*^r: That is, we are not to judge rashly of another Man's Thoughts, Words, or Actions, censuring and condemning them as ill, before we know they really are so: For *with*

^o 1 PET. iii. 8. ^p 1 JOHN iii. 18. ^q ROM. xiii. 9. ^r MATTH. vii. 1. ^r LUKE vi. 37.

what Judgment ^c we judge we shall be judged, and with what Measure we mete it shall be measured to us again; that is, as we treat others in our Opinions and Judgments of them, so shall we hereafter be treated ourselves.

AGAIN, we are ^ato speak Evil of no Man. — ^bNot to be Tatlers, or busy Bodies, meddling in other Mens Matters. — Not to be given to Slander, because ^che that uttereth a Slander is a Fool, and shall be cut off.

AGAIN, we are to be ^dmeek, — ^eto cease from Anger and forsake Wrath, — ^fto put away a froward Mouth and perverse Lips. — We are ^gnot to be hasty in our Spirit to be angry; for Anger resteth in the Bosom of Fools.

WE are also to ^hbe merciful as our Father is merciful, — ⁱto bear one anothers Burdens, — ^kto be patient towards all

^t MATT. vii. 2. ^a TIT. iii. 2. ^b 1 TIM. xv. 13. ^c PROV. x. 18. ^d 1 PET. iii. 4. ^e ECCL. vii. 9. ^f PROV. iv. 24. ^g ECCL. vii. 9. ^h LUKE vi. 36. ⁱ GAL. vi. 2. ^k 1 THESS. v. 14.

Men, with long-suffering, forbearing one another in Love.

AND farther, we are ¹to recompense to no Man Evil for Evil, — but ^mto love our Enemies, to bless them that curse us, and pray for them that despitefully use and persecute us.

THESE and many other such Rules and Virtues, which Christianity enjoins, are an admirable Preparative for Peace.

THUS our Holy Religion has made the best Provision that can be desired for securing Peace; all its Laws are Peace. This is one great End of its Institution, and it recommends the best Means that lead to it. And this is what the Evangelical Prophet beautifully describes by saying — *"The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf and the young Lyon and the Fatling together, and a little Child shall lead them, &c.* meaning hereby, that Peaceable-

¹ ROM. xii. 17. ^m MATT. v. 44. ⁿ ISA. I. xi. 6.

ness is the natural Effect of observing the Christian Doctrine.

AND, as our Holy Religion has thus enjoyned, after the best Manner, this excellent Virtue; so on the other Side it as justly condemns the opposite Vice. I shall instance only in some few Passages out of a great Number that might be produced.

FIRST, I shall mention such as directly forbid Unpeaceableness. St. Paul exhorts thus, — ° *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.* — And ° *the Servant of the Lord must not strive, but be gentle to all Men*; that is, he that will approve himself a true Servant of GOD, must not be contentious and quarrelsome, but abound in the Ornaments of a meek and quiet Spirit. And Solomon says; ° *Go not forth hastily to strive, lest thou know not what to do in the End thereof, when*

° EPH. iv. 31. ° 2 TIM. ii. 24. ° PROV. xxv. 8.

thy Neighbour hath put thee to shame. —
 'The Beginning of Strife is as when one
 letteth out Water; therefore leave off Con-
 tention before it be medled with; — that is,
 when once Quarrels are begun, there is
 no knowing when or where they will
 end; so apt are they to encrease and
 multiply. Therefore beware of begin-
 ning them, or either prevent or sup-
 press them at their first Appearance. —
 And 'he loveth Transgression that loveth
 Strife; that is, the Man that is quarrel-
 some cannot be guiltless. — And 'tis an
 Honour to a Man to cease from Strife, but
 Fools will be meddling. — And, says the
 great Apostle, 'Whereas there is among
 you Envyng and Strife and Divisions, are
 ye not carnal and walk as Men, — or are
 ye not governed by Passion and not
 Reason? And, ^w If you have bitter En-
 vyings and Strife in your Hearts, glory not;
 for this Wisdom descendeth not from above,
 but is earthly, sensual, devilish. But the

^r PROV. xv. 14. ^r PROV. xvii. 19. ^r PROV.
 ix. 3. ^r 1 COR. iii. 3. ^w JAM. iii. 14, &c.

Wisdom

Wisdom, &c. — For the Spirit of Strife and Envy, and that of Religion are directly opposite; one is from above, the other from beneath; one being of God, and the other of the Devil. — Our Saviour says; *An House divided against itself cannot stand.* — And says St. Paul; * *If ye bite and devour one another, take Heed ye be not consumed one of another. For where envying and Strife is, there is Confusion and every evil Work.*

Thus is Unpeaceableness condemned in Holy Scripture. To deter us from it, the Holy Spirit of God has exhibited it to us in all the various Lights in which it is capable of being considered; — as leading to Shame and Contempt, — as uncontrollable when once let loose, — as implying a vicious temper of Mind, — as the Effect of Weakness and Folly, — as the Fruits of a corrupt Heart and carnal Mind, — as of an hellish Disposition, and proceeding from the Devil, — as tending to the Ruin of Families,

* JAM. iii. 15.

— as the Cause of Confusion and all Sorts of Wickedness.

Now what can be said more by any Law-giver, or better in any Religion or Law whatsoever, to put a Stop to, and prevent the practice of this Vice, to shew its Deformity, its Inconsistence with the divine Perfections, the ill Principles it proceeds from, and the Mischief of all Kinds which it produces, that we may abhor and detest it?

BUT the Holy Scripture not only directly prohibits the Vice itself, but the the several Causes which lead to it; such as Envy, Malice, Covetousness, Pride, unjust Anger, and the like; and hereby endeavours to suppress it in its Birth, before it be brought forth. In short, it condemns every ill Temper and untoward Humour, or vicious Principle, that may betray us into this Sin; but it is needless to produce Instances of this Sort, because the Fact is notorious, and I have partly done it already under the foregoing Head.

NEXT

NEXT to the Doctrine, it may not be improper to treat of

CHAP. IX.

The Example of our Blessed Saviour, his Apostles, and the Primitive Christians, in Regard to Peaceableness.

AS the Christian Religion is of an excellent Temper, considers Mankind as of the same Stock, and requires they should treat each other as Brethren : So our blessed Saviour, whilst upon Earth, set us an Example that was exactly agreeable to his Doctrine, exemplifying in his Conduct those glorious Virtues that he enjoined us by Precept.

To be very particular on this Point may be thought tedious: I shall therefore content myself with a short and general View of his Conduct in this Respect.

IN the first Place, to set us an Example of brotherly Kindness, and to teach us how ready we should be to do

Good

Good to others: When ¹ Men brought to him all sick People that were taken with divers Diseases and Torments, and those that were possess'd with Devils, and those that were lunatic, and those that had the Palsy, he healed them. We do not find he asked who they were, of what Religion, Sect, or Party, of what Nation or Kindred; but considering them as Men and Brethren, ² He healed all Manner of Sickness, and all Manner of Disease among the People.

AND then to shew his Compassion for the Ignorant, and those that erred from the Truth, how ready was he to instruct his Followers, how suitable his Address, how familiar his Language, yet how forcible; how profound his Sentiments, yet how easy to be understood; witness that admirable Discourse he made on the Mount. Sometimes he spake plainly, and sometimes in Parables, as was most suitable to his Hearers.

¹ MATT. iv. 24.

² MATT. iv. 23.

AND

AND to set us a Pattern of Charity, how compassionate was he to the Poor and Needy? He fed even Five Thousand Men at once, and Four Thousand, besides Women and Children, at another Time.

AND to teach us Meekness, how calmly does he treat the unparalell'd Perverseness of *Jews*, though they used all the Art, even all the Means possible, to expose and ruin him, yet with what Mildness and Gentleness does he defend himself against them?

WITH what Temper does he answer even the Devil himself, in his Conversation with him in the Wilderness, when he was Fasting, though he knew his Design was to seduce and destroy him, saying only, *Thus and thus it is written*; referring him to the Scripture for the Solution of his ensnaring Questions.

AND even when he was sold and betrayed, and by one of his own Disciples, all that he said to him in return, was only
this

this; ^a *Friend, wherefore art thou come? betrayest thou the Son of Man with a Kiss!*

And when he found his Disciples unconcerned and all asleep at the most critical Juncture, though he had foretold them just before that he was about to be betray'd, he only said to them; ^b *What? Could you not watch with me one Hour?* At the same Time he said to the Multitude, that was to apprehend him, nothing more than this; ^c *Are ye come out as against a Thief, with Swords and Staves for to take me? I sate daily with you, teaching in the Temple, and ye laid no hold on me.*

AND upon his Tryal, though many false Witnesses appeared against him, and the High-priest, without the least Evidence, condemned him of Blasphemy; — and upon his Appeal to the People, they declared him thereupon guilty of Death; and though they then

^a MAT. XXVI. 50. ^b MAT. XXVI. 40. ^c MAT. XXVI. 55.

spit in his Face, and buffeted him, and smote him with the Palms of their Hands, and deliver'd him bound to *Pontius Pilate* the *Roman* Governor, insisting, with all the Bitterness and Malice imaginable, and without the least Guilt or Crime proved against him, that he should be crucified; and afterwards, when they obtained a Sentence against him, by Noise and Tumult, took him into the Common-hall, stript, and, with the utmost Scorn and Contempt, put on him a Scarlet Robe, and having platted a Crown of Thorns, in ridicule for his having assumed the Title of King, put it on his Head, and bowing the Knee before him, mock'd him, saying, Hail King of the *Jews*! and spit upon him, and took a Reed and smote him on the Head; and even whilst he was hanging on the Cross, tho' passing by, they reviled him, wagging their Heads; and the Chief-priests also with the Elders mock'd him.

NOTWITH-

NOTWITHSTANDING all this ill Treatment, this long Train of the highest Provocations, the most inhuman Barbarities; does he discover any Anger or Bitterness? Though he did no Sin, neither was Guile found in his Mouth; yet when he was reviled, did he revile again? When he suffered, did he threaten? Not at all; but only committed himself to him that judgeth righteously, after he had prayed for them; saying, *“Father, forgive them, for they know not what they do:”* What a Pattern is this of Mildness and Gentleness, of Meekness, Submission, and Forbearance?

To be short, our Blessed Saviour has given us the most perfect Example of Beneficence and Compassion, of Charity and Meekness, of Patience and good Nature, and the like excellent Virtues; and therefore of Peaceableness.

^d LUKE xxiii. 34.

WE never find him engaged in any Quarrel, or siding with any Party, or reflecting upon any Person; neither hearkening to ill Reports, nor bias'd by ill Suggestions, nor judging uncharitably of any one's Conduct: No; on the contrary how sweet is his Temper, how mild his Expressions, and how inoffensive his whole Behaviour? How ready was he to prevent and suppress Disputes and Contentions, to remove the Prejudices of Party and Faction, to qualify Peoples ill Humours, and gently lead them into the right Way? How favourable in his Judgment, how unmoved by Resentment, and how kind and chearful in forgiving the greatest Injuries?

INDEED he does treat the Scribes and Pharisees with some Sharpness and Severity: But why? Not out of ill Temper, or ill Will, or any undue Passion; but quite the contrary, out of Kindness to them, to correct their ill Humours, rectify their Mistakes, and reform their
Lives,

Lives; because he would have all Men to be saved.

THEY were a very furly and morose Sort of People, obstinate and hardened, even against the Evidence of their own Senses; full of Pride, Ambition, and Hypocrisy; of Extortion and Excess; Enemies to Truth, blind Guides that strained at a Gnat and swallowed a Camel; that made nothing of transgressing the greatest moral Duties, at the same Time they were punctual in observing certain Rites and Ceremonies of little or no Consideration; they were Serpents and a Generation of Vipers, thro' the great Mischief they did by their ill Doctrines and worse Examples. Accordingly our blessed Saviour sharply rebukes them; but, as I said, not out of Passion and Anger, not out of ill, but good Will towards them. So that in this Instance likewise, he is an Example of Peaceableness, and highly worthy our Imitation. For the endeavouring to correct and reform Mens Lives, and after a
proper

proper Manner, is certainly a Means of Peace, and worthy the greatest Wisdom and Goodness.

BUT here I beg Leave to stop a little, and enquire; — Do we thus behave ourselves? — Do we check our Anger and suppress our Resentment, forbear ill Language and refrain from every Degree of Prejudice, preserve such an Evenness of Temper and Decency of Behaviour, as becomes a Man and a Christian, under the greatest Provocations, or even under the least? Do we discover on such Occasions so great a Regard for Peace as our blessed Saviour did? Do we put off all these, Anger, Wrath, Malice, &c. and put on, as the Elect of God, Bowels of Mercies, Meekness, Long-suffering, Forbearing one another, even as CHRIST forgave his Enemies? If this be our Behaviour, blessed are we. For we are not only the Imitators of CHRIST, but the Children of God; the God of Peace.

AND

AND as our Blessed Saviour has set us a noble Example of Peaceableness; so likewise did the Apostles and primitive Christians. Was I to justify this Assertion by producing Particulars, I should be obliged to write the Lives of those ancient Worthies: For their whole Behaviour was one continued Plan, a compleat Portrait of this Virtue.

FIRST, Let us enquire what Provocations, what Usage they met with; — To instance in one of the most considerable, *viz. St. Paul*, who gives this Account of himself; I have been *in Stripes above Measure, in Prisons frequent, in Deaths oft; of the Jews five Times received I Forty Stripes, save one; thrice was I beaten with Rods, once was I stoned, thrice I suffered Shipwreck, a Night and a Day I have been in the Deep; in Journeyings often, in Perils of Waters, in Perils of Robbers, in Perils by mine own Country-men, in Perils by the Heathen, in Perils*

in the City, in Perils in the Wilderness, in Perils in the Sea, in Perils among false Brethren; in Weariness and Painfulness, in Watchings often, in Cold and Nakedness, &c.

THIS, indeed, is an Account only of St. Paul and his Sufferings; but in the Substance of it, it is applicable to all the rest: For elsewhere, speaking of the Apostles in general, he says; *'I think that God has set forth us the Apostles last, as it were appointed to Death. For we are made a Spectacle to the World, and to Angels, and to Men. We are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present Hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling Place; and labour, working with our Hands. We are made as the Filth of the World, and are the Of-scouring of all Things, unto this Day.*

f 1 COR. iv. 8, &c.

F

THIS

THIS, we see, was the dismal Case of the Apostles; but not of them only, but also of many of the primitive Christians; so that we may apply to both together the Words of St. Paul; *Others had tryal of cruel Mockings and Scourgings; yea moreover of Bonds and Imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the Sword: They wandered about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented; they wandered in Deserts, and in Mountains, and in Dens and Caves of the Earth.*

THIS was the Treatment the Apostles and primitive Christians met with from a prejudiced, ignorant, savage, and barbarous World; these the Provocations, than which none could possibly be greater. And how did they behave under them? Did they fret or complain? Did they shoot out their Arrows, or bitter Words? Did they abuse

3 HEB. xi. 36, &c.

and

and revile, or break out into the utmost Rage and Fury at their Enemies? Did they go about, exposing their Conduct, publishing their Vices, and endeavouring, by all the Means they could, to set Mankind against them?

THIS, indeed, is no more than what might have been expected, considering the abominable Usage they met with. And this is what many of their Followers, Persons that glory in their being Christians, do at this Day, and for Offences of much less Consideration, meer Trifles, of which a wise Man would not vouchsafe the least Notice, being in the greatest Rage upon the most unwarrantable Occasions. These Men must needs think themselves wiser than those of old that were inspired by the Holy Ghost. For they can see Reasons sufficient for indulging their Passions and ill Nature, where the Apostles could discern none; and they are certain that this or that Treatment which is, or appears, ill to them, is not to be born, although they

must know that our Saviour, the Apostles, and their Followers endured what was vastly worse. These were patient under the forest Evils; but Men, at this Time, are angry and impatient under the slightest Provocations. They could bear all Things, but we can bear nothing. Such Resentments as their Practice directly condemns, our Consciences can readily allow. And such ill Returns we plead for and justify, rather than be guilty of which they submitted to the severest Hardships. We follow our own perverse Humours, and they followed the Mind of CHRIST.

INSTEAD of being angry, malicious, and revengeful, when reviled they blessed, being persecuted they suffered,^b being defamed they intreated. This was the Behaviour, this the Mildness, Gentleness, and Submission of the Apostles and primitive Christians. They were not overcome of Evil, but overcame Evil

^b 1 COR. iv. 11, 12.

with Good. They neither said or did any Thing that could give just Offence. And though they were Sufferers to the highest Degree, they always maintained their Christian Courage and Resolution. Hence they never resented ill Treatment with an effeminate Heat of Passion, or a peevish Sharpness of Expression, or in a sullen Mood, meditating Malice and Revenge. — No; this they don't appear to have once thought of, but seem to leave such Matters entirely to God, even in the Midst of their Tortures, whether on the Cross, or the Rack, or the Wheel, or in the Flames, or thrown to wild Beasts, or condemn'd to the Mines, or torn asunder by Branches of Trees, or burnt alive in pitch'd Coats, or boiled in Pots of Oil or Lead, &c. Whatever their Punishment was, they kneeled down and prayed earnestly to God for their Murtherers, beseeching him not to lay such Things to their Charge.

By this, and such like Behaviour, they set the World a Pattern of such a peaceable Temper and Carriage as would, if possible, make all Mankind easy and happy, were they to walk by it; a Pattern that, if duly observed, must render us a Comfort, and the greatest Comfort to each other; if neglected, we must be perpetually the Occasion of mutual Trouble and Disquiet.

AGREEABLE to which, History informs us, that before the Time of our Saviour and his Apostles, the World was generally over-run with Strife and Contention, with the most implacable Animosities and hurtful Divisions; the *Jews* abominated the *Gentiles*, esteeming them as mere Refuse and worse than nothing; insomuch that they refused them a Cup of cold Water, and to direct them in their Road: A Degree of Prejudice this, that can scarce be expected from rational Creatures.

ON the other Side; the *Gentiles* made a laughing Stock of the *Jews*, and spoke

spoke of them as fit only for Objects of Contempt and the vilest Treatment. And if the Case of the *Gentile* Nations, in Respect to one another, was not so bad, it was bad enough; for they were continually quarrelling and fighting, and not only treated each other as Slaves, but with the utmost Inhumanity, selling them as brute Beasts and destroying them for their Diversion.

IN Process of Time, through the Example and Preaching of our Saviour, his Apostles and Followers, Men laid aside their unreasonable Prejudices, embrac'd more generous Principles, and begun to be much more civilized. Being convinced of the Absurdity of their narrow and mean Notions, their idle Distinctions, and their unjust Hatred and Enmity to each other; they dropt their senseless Divisions, became asham'd of their Feuds and Animosities, and softened, by Degrees, into a truly noble, generous, and Christian Temper.

THIS indeed, is no more than what was foretold by the Prophet *Isaiab.* — Speaking of CHRIST'S Kingdom and the Peaceableness of it, he says; *'They shall beat their Swords into Plow shares, and their Spears into Pruning-hooks. — Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

AND thus it was for several Ages. The first Christians lived like themselves in Love and Friendship; following their great Master's Example, in going about doing good, as long as they kept at a Distance from the Pleasures and Vanities of this World. At length, the Church, being incorporated with the State, by Degrees fell away. Having tasted of the Luxury that then prevailed, it grew careless and lukewarm in its Discipline. Temporal Concerns having got the better of spiritual, Christians softened in their Ease, and grew more fond of increasing in Riches, than in Grace and

i ISAIAH ii. 4, &c.

Goodness

Goodness. Being mix'd with the Heathen, they learned their Works, became wanton and quarrelsome, broke into Parties and Distinctions; and so, by Degrees, lost the truly generous, and most excellent Spirit of Christianity.

THAT this Corruption has been continued to the present Times, I wish we could safely deny. Are not too many Christians now more solicitous to secure the Riches and Honours of this World, than the Glories of the next? It was quite otherwise in the purer Ages of the Church; when Men, as the Apostle speaks, used this World as not abusing it, considering that the Fashion of it passeth away.

FOR a considerable Time at first, Men lived as they taught; not only preached, but practised the noble Virtues of Humility and Meekness, Charity and Patience, and all other Duties that are apt to promote and preserve Peace. They considered Christianity according to the Truth and Excellence of

it; as an Institution full of good Nature and Kindness, of Benevolence and Compassion, of that unconfined and boundless Goodness which deserves always to be much admired, and cannot be too highly commended; of that divine Spirit as is worthy of its Author, and the glorious End proposed by it: And they not only thus considered, but acted agreeably to it.

DID we well attend to this one Point, we should be ashamed to profess the Name and claim the Privileges of Christians, and act so much beneath the true Spirit of Christianity. We should not acknowledge the divine Authority, Purity, and Excellence of our Religion, that it tends to make the World happy by enjoining every Thing that makes for Peace; and, at the same Time, live in Malice and Envy, Strife and Contention, and support a mean and ungenerous Spirit, quite contrary to the whole Nature and Tendency of it.

BUT

BUT after all, it will be urged, perhaps; that, as Matters now stand, was a Man to behave according to the Rules laid down above, as Rules of Peace, it would rather provoke than prevent Affronts and Injuries, and be a Means to invite a selfish and ill natured World to trample upon, and continually abuse, rather than admire and imitate him in such Behaviour.

Now supposing this true; we may answer, that God's Will is to be done, let the Consequence be what it will. As he expressly enjoyns such Virtues as naturally lead to Peace, we are to observe them, howsoever, through the Perverseness of Men, these Virtues may be made to produce Effects quite contrary to themselves.

BESIDES, it is much to be questioned whether this would commonly be the Case. For though there are some few so base as to insult or oppress a peaceable Man, only because they think they may do it safely; yet we must suppose

that far the greatest Part act upon more generous Principles. Nay, we find this in Fact to be true; for who so secure, let Things happen never so ill, as those who have been particularly careful never, without Reason, to offend or give others the least Uneasiness?

THUS much for the Example of our Saviour, his Apostles, and the primitive Christians, in Regard to Peaceableness.

C H A P. X.

Of the Notions the Heathens had concerning Unpeaceableness and its Opposite.

IT is well known, that in the best of their Systems of Morality, before they treated of the several Virtues, they premised an Account of the Nature, Properties, and Effects of the Passions, without Doubt, among other Reasons, with Design to teach Mankind, by regulating their Passions, not only to practise

practise the following Virtues, but also to avoid Strife and Uneasiness, and to secure perpetual Peace and Comfort.

BUT to bring this Point into a reasonable Compass, and to shew it to the best Advantage, I shall speak first of the Doctrines of the *Stoics*, this being one of the wisest Sects among the Heathens; however, one that enquired as much, and taught as well, concerning human Happiness and the Means that lead to it, as any that ever spoke from the mere Light of Nature.

AND as it would be endless to produce all that has been writ upon this Subject by this Sect alone; I shall therefore single out such Passages as seem to be most material, and that speak the plainest to the present Purpose.

THEY were so sensible of the woful Mischief of Unpeaceableness and the Passions that caused it, that to prevent one, they were for rooting up the other to the very Bottom. The Passions they represented as evil in themselves, and therefore

therefore thought the only Way to be secure from them was to remove them entirely, not to correct but to cut them quite off, and destroy the very Seeds from whence they arise. Though this was carrying the Matter too far, yet it shews how careful they were to suppress every Principle that might be prejudicial to Peace. This they esteemed so valuable, that they taught that the Vitals of Nature were to be torn out rather than leave Room for any Thing hurtful to it. Having thus stopt the Fountain, the Streams must dry up of Course ; so that they had little Occasion to speak much more upon this Head.

YET, in Regard to the Vices that are the Source of Unpeaceableness, they tell you that Selfishness is a Contraction of Mind, and a sure Indication of a mean Spirit ; — Ill Nature a Contradiction to the Laws of God, and the true Interest of Mankind ; — Envy, as a Saw and Ulcer to the Soul ; — Malice and Revenge, as a certain Token of a weak

on PEACEABLENESS. III

weak and ungenerous Mind; — Anger, as a short Madness; and the like. Thus they condemn those Vices that lead to Quarrel and Contention.

BUT the more effectually to prevent all Uneasiness and Disquiet; they taught, that the Advantages of Body, and Fortune, and the intellectual Abilities of the Mind, with the Affections and Passions that are the sole Cause of Unpeaceableness, being not in our Power, can scarce be said to belong to us, and are therefore to be lightly esteem'd by us; that nothing is properly good, but what was pious, just, honourable, and humane; and that nothing was evil, but what was wicked, unjust, vile, and inhuman; that Virtue, and this only, could make us happy, and wise, and free, and Masters of ourselves; and therefore is the only Object worthy our Desire, Care, and Endeavour; that setting aside all Anxiety, Struggling, Uneasiness, and Contention about the Riches, Honours, and Pleasures of this World, the whole Business

finess of Life was to set our Souls quite free, as free as when the great Creator gave them to us, to disengage them from jarring Strife, and perplexing Troubles, and other Corruptions of human Nature which are wont to torment and tyrannize over them.

By these, and such like Doctrines, it is plain they cut off all Occasions of Unpeaceableness; every Principle is suppressed, every Channel is stopt, every Cause is removed that is apt to lead us into this Vice.

ON the other Side, they speak as honourably and teach as justly concerning the opposite Virtue; especially of the Causes that produce it. Be always, say they, doing Service to Mankind, and let this constant Generosity be your only Pleasure; — submit to the Powers above, and be ever helpful and benevolent to others; — let no Man work and disturb his Mind to no Purpose; come Home, and make all sure there; — think upon nothing but what you could freely discover

cover; — if your Soul was laid open, let nothing appear but what is sincere, good natured and publick spirited; no libertine or luxurious Fancy, nothing of Litigiousness, Envy, or unreasonable Suspicion; nor any Thing else that will not bear the Light without blushing. — Every one should keep to his Post, and be content with what Providence assigns him. — A Man misbehaves himself towards me; what is that to me? The Action is his, and the Will that led him to it is his, and therefore let him look to it. — * The Case of the Angry and Revengeful is as an Excrecence of the World, breaks off from the Constitution of Nature, and instead of a Limb becomes an Ulcer.

NEXT we may add an Expression of *Socrates*, though he was of a different School. — It is not lawful, says he, even for him that receives an Injury to return it, as the common People imagine; since

* *Vid. Simplicius on Epictetus, chap. xxvii.*

it is not right, in any Case to do an Injury. These, and such like are the Doctrines of *Socrates* and the *Stoics*; which, if considered all together, make up a Scheme, admirably well contrived to promote and establish Peace and Quietness, and to prevent and suppress Quarrel and Contention.

THE same Sort of Notions you find prevailed among others of the politer Parts of the heathen World. For Peaceableness was worshipped by the *Romans* as a Deity, which shews how excellent they thought it in itself, how noble in its Quality, how beneficial in its Effects; in short, how divine in its Nature, and how valuable for its Goodness: Accordingly, in Honour to it, they erected Temples, and instituted divine Worship. And farther to shew their Veneration for this Virtue, it was stamp'd on the Coins and Medals of their Emperors, in the Form of a Virgin holding in one Hand a Cup, and in the other the Horn of Plenty, to intimate

the

the Chearfulness, good Humour, and Plenty, which must needs abound where this flourishes. This proves how sensible they were of the admirable Fruits of this excellent Quality, and the noble Characters it ought to be distinguished by.

Its Opposite, viz. Unpeaceableness, was represented in another Light. It appeared, indeed, as a Deity among the *Greeks*, but a very mischievous one. She is said to have been banished Heaven for sowing Dissention amongst the Gods. According to the Manner of those Times *Aristides* represents her as having dreadful and fiery Eyes, to shew the Rage and Fury that attend this Vice; a pale Countenance, to shew the Malice and Envy, the ill Nature and Disquiet both of Mind and Body that cleave to it; as having black and blue Lips, to shew the foul Language, and other such like Mischiefs it occasions; and as wearing a Dagger in her Bosom, to intimate the Cruelty

Cruelty and Bloodshed that is often the Consequence of this Evil.

THUS you see how justly even the Heathens thought upon this Subject, what an ill Opinion they entertained of Unpeaceableness and the Passions that lead to it, and what noble Sentiments they had of the opposite Virtue and those eminent Qualities that are the Cause of it; though they had nothing but the Light of Nature to direct them.

Now since both Reason and Scripture lay such a vast Stress on this Virtue of Peaceableness, it must be, without Doubt, a very necessary Duty; which Point seems of that Moment as to deserve a distinct Consideration.

C H A P. XI.

Of the Necessity of Peaceableness.

THOUGH this may seem too evident to need any Proof or Illustration, yet it may deserve particular Consideration

consideration; because it will be of great Advantage to view it by itself, and as separate from other like Circumstances.

I. THIS Virtue is necessary, from the Nature and Reasonableness of it. It is a State that carries with it the highest Reason and Wisdom. View it on which Side you will, it wants neither Beauty nor Perfection to recommend it. How satisfactory is it to the Mind? how approved of by the best Judgments? and how amiable to the clearest Understandings? how delightful even to the Eye? and how engaging to Men of Sense and Experience? how excellent in the Causes that produce it? and how glorious in its Effects? What Prudence does it suppose? what excellent Qualities of all Sorts attend it? and what abundance of good Things never cease to go along with it?

II. FARTHER; This Virtue is necessary, because it is of universal Benefit, and for the Happiness of all Mankind. Was it of Service only to a few, or at some

some certain Times, or on some particular Occasions, there would be less to be said in its behalf; but its good Influences are so general, and its good Effects so numerous, that, like the common Air, or the Light of the Sun, there is no one but what has a Share in the Advantages arising from it. High and Low, Rich and Poor, all Orders and Degrees of Men, in every Way, and at all Times, are the better for this single Virtue.

As it produces the best Fruits, and of every different Kind, increases every Pleasure, and improves every Advantage; as it is always in Season, and favours every good Design, and suits every one's Circumstances, and is able to advance every Man's Condition; no wonder it is of universal Benefit, and endeavours the Happiness of all Mankind, and that is highly necessary on this Account.

III. PEACEABLENESS is likewise necessary, because nothing can be enjoyed without

without it. Quarrel and Contention spoil the Relish of every thing that either Riches, or Honour, or Power, or Learning, or Skill, or, indeed, that any thing else can procure for us: For they sour the Temper, sharpen the Spirit, promote Peevishness, and stir up ill Humours: They discompose our Thoughts, ruffle our Minds, and fill us with Uneasiness: They excite unruly Passions; as Anger to inflame us, Fear to terrify, and Malice to make us pensive and gloomy: They waste our Fortunes, lessen our Credit, hinder our Business, and lead us into Excess. In short, they disorder the whole Constitution both of Mind and Body; so that we can take little or no Pleasure in any thing we have.

ALL Quarrels, indeed, are not attended with these ill Effects. God forbid they should: Some do not proceed to any great Height, being managed by Persons of Prudence and Temper; others, for want of proper Fuel to continue

tinue them, after flaming out on a sudden, die as soon. But this is the Case of many that are begun in Heat, and carried on in Anger, and supported by Malice; that have proper Matter of Obstinacy, ill Temper, and such like suitable Materials to widen the Distemper, and strike it deeper into the Heart on both Sides.

Now supposing this, what Room is there for Enjoyment of any kind? Are we rich? our Wealth will be rather a Burthen to us than otherwise: For it will carry this Sting with it; *viz.* the Thoughts of having an ample Fortune, without being able to enjoy it. Are we in great Power? this may make the Sense of our Uneasiness the more pungent, when we reflect, that this, in which perhaps we trusted, cannot deliver us. Is our Knowledge enlarged by Application and Study? how impertinent, troublesome, and vexatious will it prove, to be teized, interrupted, and called off by such fruitless and provoking Occasions?

Occasions. Whatever our Condition and Circumstances are, such is the Necessity of Peaceableness, that nothing can be enjoyed without it.

IF it be said, that this may be true as to Men of tender Spirits, and such as love Ease and Retirement, but does by no means hold as to others of a contrary Temper; that of such there are some who take Delight in Broils and Disputes, others that can bear without Uneasiness all the Mischiefs that attend them, though they do not take Pleasure therein.

To this I answer, that of the former sort, that are naturally of a contentious Temper, and delight to indulge it, it is to be hoped there are but few; however, they are not worthy a particular Exception. And concerning the latter, though there may be more, yet the Number on the opposite Side being so much greater, it is scarce worth while to take notice of them.

IV. THE last Argument I shall produce for the Necessity of Peaceableness is this; That it is necessary to Salvation. An Argument this of such Weight, that it may well be produced at the Close of all. * *St. Paul* reckons Strife or Unpeaceableness among the Works of the Flesh, and declares expressly, *That they that do such Things, shall not inherit the Kingdom of God.* The opposite Virtue he ranks among the Fruits of the Spirit, *against which* (he says) *there is no Law:* So that by one we shall hereafter be acquitted, by the other condemned. A Matter this that all Disturbers of others Peace ought carefully to consider.

BUT here it may be proper to observe, that this Necessity to live peaceably does not seem to oblige all alike. As Men have different Capacities and Stations, and are in different Circumstances, some possessed of greater Riches or Ho-

* See GAL. v. 19, &c.

nours, others distinguished by Eminence in Learning and Knowledge, by Excellence of Parts, or a great Reputation, and others confined to a narrow Fortune, and obliged to constant Labour and Industry; as there is a great Variety in the Degrees, Qualities, and Circumstances of Mankind, accordingly their Influence must be very different; and one that is in great Power may be able to throw every thing into Confusion; whereas another, that is quite destitute of such Advantage, cannot, if he would, much prejudice the Peace of his Neighbours: Upon this Account Mens Obligations to this Duty are very different, as they must bear a near Proportion to their Conditions and Capacities. The greater we are, the more we are required to be peaceable; not only because, if the superior Part of Mankind are so, the rest will not likely be troublesome; but rather because, if they are Breakers of Peace, they may do Mischief in proportion to their Station and Abilities.

BUT though there is this Difference between one and the other, yet all are obliged to the Practice of this Duty, upon pain of the severest Penalty, *viz.* being miserable in the Life to come. Lest any one should complain, that such Practice in certain and not uncommon Cases may be very hard, and is scarce to be expected; let us treat next

CHAP. XII.

Of the Difficulty of Peaceableness.

IT may be here objected, that for several Reasons, there is scarce Room so much as to hope, that Men can behave themselves so as to be always peaceable. Considering the different Tempers, Passions, and Inclinations, the Difference of Education and Instruction, and the various and inconsistent Notions, Opinions, Parties, and Practices that prevail, the Surprize and several Provocations we meet with from others,

others, and how much we differ from ourselves at different Times; what Instances there are of Pleasure, Profit, Honour, and, in short, what a vast Number of Temptations, from within and without, to make us unpeaceable, it cannot be imagined we can comply with this Duty, as the Scripture seems at least to require.

IN answer to which it must be confessed, that it is not in our Power always to prevent all Occasions or Beginnings of Quarrel and Contention. Our Nature being corrupt, our Reason weak, and Passions strong, and being naturally of different Tempers, and the like, Offences sometimes must needs come; an uncharitable Thought may break in upon us, a rash Word may escape, and we may be guilty of an unkind Action, in spite of all the Care, and Prudence, and Virtue that we are or can be Masters of; and we may take Offence without Reason, through Surprise, a Hastiness of Temper, and the like.

But such Offences are not what is forbidden in Holy Scripture. Our Infirmities will not be imputed to us. What we cannot well avoid, will, through the Merits of *Christ*, be overlooked and pardoned. If we do our best to preserve Peace, such Mistakes and Provocations as we cannot always guard against, and secure ourselves from, will never appear against us.

But then we must be sure to stop as soon as possible. Every Advance we make knowingly, willingly, and deliberately, is sinful. The first Step towards Strife may be excusable; but a Progress in it is never to be allowed. We must not suffer a small Stream to become a River, and a River a broad Sea: For such Indulgence on each Side is highly criminal, being expressly condemned in Holy Scripture. Sparks indeed may fly, but they ought never to commence a Flame. As soon as this happens, we allow ourselves in being unpeace-

unpeaceable, and must be answerable for it.

For here we may stop if we will. We may choose whether we will go on, or continue in Strife, if we cannot prevent the Beginning of it. And this is what we are obliged to by repeated Passages of Holy Scripture.

INDEED in many Cases it may seem, and be really difficult, especially for some hot, or peevish, or sour and cross Tempers, and for some time at first thus to confine themselves; but this Difficulty will not excuse them; they may, and therefore are obliged to submit to this Rule. Though we are weak, the Grace of God, which will not be wanting, if we properly apply for it, is sufficient for us.

We should consider the Importance of the Duty, the Strictness of the Divine Law concerning it, and the severe Penalty by which this Law is enforced. To which we should add the Example of our Saviour, that our forgiving others

is the Condition of our being forgiven ourselves, and also our earnest Prayers for the Assistance of Divine Grace. For such Means, if properly applied, will enable us to keep *the Unity of the Spirit in the Bond of Peace*, notwithstanding any Difficulty that may oppose us.

St. Paul seems to imply, that in some Cases it may not be easy to practise this Virtue, by saying, *If it be possible, and as much as lieth in you, live peaceably with all Men.* But this Expression requires also, that we use our utmost Endeavours, and all proper Means for this Purpose. We are to call in all the Assistance, and use all the Helps we can; and the rather, because we are to live peaceably not with Friends only, or Men of the same Tempers and Dispositions, of the same Party or Society, or that do not interfere with us in our Designs and Interest; but to live so with all Men, as far as we can, of what Humour, Manners, Party, Sect, Nation, or Language soever they be. But that

we may be the better able to judge how far this Duty extends, let us treat next

C H A P. XIII.

Of the Measures of Peaceableness.

I. **I**T is certain, this Duty ought to be so explained, as to be made consistent with other Duties; and therefore it cannot extend so far as to restrain the Magistrate from punishing Malefactors; because, if so, it would interfere with Justice both public and private, destroy Government, put an end to Society, and indeed ruin itself; since without the Administration of Justice, there can be no Security, scarce any Subsistence even for this Virtue.

H. **N**OR does it forbid private Persons bringing publick Offenders to Justice; because this is likewise necessary for the Being and Support of Society, and the Preservation of Peace: But in

both Cases we must remember there are several Conditions required. For both Judge and Prosecutor must proceed upon a right Principle, aim at a good End, and use only proper or lawful Means; otherwise they virtually break the Peace, though to appearance they act consistently with, and in pursuance of it. If there be any Malice, Revenge, Partiality, undue Self-interest, and the like, in the Case, or any improper Ingredient, though in the main Justice be done, the Action is ill, and must therefore be inconsistent with this Duty.

III. Nor does it hinder private Persons from recovering their just Rights by due Course of Law. This is likewise highly necessary, and on the same Account; because no Society can subsist without it, no not even Peace itself. But there are also several Rules proper to be observed here; otherwise we shall not only set Justice and Peace at variance, but make them destroy each other.

1. THE first general Rule is, To be sure not to suffer our Passions to mix with our Proceedings on such Occasions; but to follow only Reason, and aim at nothing but Justice and Truth. Not to be biased by Prejudice or Party, Malice or Envy, or any other ill Principles, but to be governed by honourable Motives, as a due Regard to whatever is just and right.

2. IN order to this there is another general Rule to be observed; and that is, first, To look narrowly into ourselves, and examine carefully the Soundness of our Heart, and the particular Turn of our natural Temper, whether it does not incline us to odd Humours, Obstinacy, Perverseness, Ill-nature, or, in a word, to be litigious and quarrelsome.

IF, when we are about to sue for what are, or are thought to be our just Rights, we find, upon due Enquiry, we are clear as to these two Points, that we are influenced by no Passion, nor any unto-

ward and cross Disposition, we shall do well to observe some other Rules that are more particular.

I. FIRST, We should never claim any Thing but upon just Grounds. Before we proceed, we should consider the Matter thoroughly, naked, and by itself, without any undue Regards to Self-interest, without Prejudice or Malice, with the Indifference of a Person unconcerned, and the same Impartiality that is required in a Judge, being influenced by nothing but Equity, the Reason of the Thing, and what is consistent with a good Conscience, setting aside every Bias that is apt to mislead us, whether Covetousness, Party, Resentment, or the like.

2. AND we ought to take sufficient Time, and not determine too hastily, before the whole Matter lies before us, and in a proper Light. Some Cases are very difficult, being either uncommon, or attended with intricate Circumstances, or not falling directly under the Letter

of

of any Law, on some Particulars may be in the Dark, which, on farther Enquiry, may be brought to Light: For these, and such like Reasons, we should be very cautious of being over-hasty in declaring, especially in favour of ourselves.

3. AND because a Man is but an ill Judge in his own Cause, for fear he should be biassed, and if he is not well skilled in such Matters, lest he should be mistaken, we ought to take the Advice of others, that may be supposed to know much better than ourselves, laying every Thing material before them, that they may be qualified to judge rightly for us.

THERE are several Persons dispersed here and there, Men of Honour and Reputation, for Integrity and Understanding, whom well-disposed People, in case of any Controversy, voluntarily choose to determine their Differences, without the Expence and Vexation of Suits.

To leave the Cause to the Judgment of such Men, seems a Method as proper as any, especially considering how much easier it is for a third Person, than for the Parties themselves to end their Disputes; and also, that hereby we avoid the manifold and great Mischiefs that often attend Suits at Law. This suggests another Rule, fit to be observed; *viz.*

4. THAT we should use all reasonable Methods to obtain a private Accommodation before we bring the Matter publickly before the Judge.

If, after all, we cannot prevail, we may then, with a good Conscience, refer the Matter to a publick Determination; but, after we have begun, we must shew, by our Temper and Behaviour, that our Design is honourable, and that we desire nothing but an impartial Sentence. As we begin, so we ought to go on upon a right Principle, aim only at a good End, and use none but lawful Means to obtain it.

WHEN

WHEN Matters of Interest are in Dispute, it is very difficult to keep the Passions from interfering. They too often mix insensibly with the Proceeding, and both go on Hand in Hand together: As we advance in one, so we do in the other. From Jealousies we rise to Fears, ill Thoughts, ill Will, Bitterness, Anger, and at last to a thorough Conviction that the adverse Party is throughout wicked and unreasonable. But this we must be sure to guard against, such Conduct being a notorious Breach of Peace.

Now these and such like Rules we must observe, otherwise in pursuit of one Virtue we shall destroy another, as we shall sacrifice Peace to obtain Justice.

IV. But farther; as the Administration of publick Justice, the prosecuting Offenders, and the endeavouring to secure our Rights by due Course of Law, if duly qualify'd, are consistent with Peaceableness, so also is brotherly Reproof.

CONSIDERING

CONSIDERING the vast Importance each Person's Happiness is to him, out of that Love and Tenderness we ought to have for one another; when our Neighbour fails in his Duty, we may endeavour to set him right; nay, we are oblig'd, if his Case is dangerous, to interpose our Reproof; provided we do it in a Manner, and in every Respect suitable to the Occasion: That is, if we are clear of that and every other Fault that deserves such Notice. And if by the Help of Prudence we are right as to the Person, Occasion, Time, Place, Manner of Address, and the like; are endued with Humility and Meekness, and act on a good Principle, aim at a good End, and are able to bear Reproof ourselves: If we are qualify'd in each of these Respects, our Reproof is just, and not only consistent with, but a particular Support to Peaceableness. But if we are defective in either, it is quite the Reverse, and may probably become as hurtful to this Virtue.

V. AND as brotherly Reproof, if duly qualified, is consistent with this Duty, so also is the doing what is required of us in any other Respect, though it may give Offence to wicked Men. This often happens: — One Man's adhering strictly, upon all Occasions, to what is just and right, his denying himself such Liberties as others take, and resolutely forbearing such ill Conduct as they eagerly run into, being perhaps recommended by Fashion, and established by Custom; renders him very offensive to them. This Man, say they, was made to reprove our Thoughts†. He is grievous unto us even to behold; for his Life is not like other Mens, his Ways are of another Fashion.—We are esteemed of him as Counterfeits; he abstaineth from our Ways, as from Filthiness. — Let us examine him with Despiteness and Torture. Thus angry they are at him, and only because

† WISD. ii. 14, &c.

being righteous he is not fit for their Turn; he is clean contrary to their Doings. But by behaving thus uprightly, though unfashionably, he is so far from being hereby unpeaceable, that he shews himself to be possessed, to an eminent Degree, of the contrary Temper. For Peaceableness arises from the Practice of every Virtue, according to the Law of Nature and the express Will of GOD; not according to the groundless Fancies and abusive Constructions of unreasonable and wicked Men.

BUT to set forth the Measures of this Duty in one View, we must represent it thus: Whatsoever is just, is right, is agreeable to the Nature of Things, to the Law of Reason, Religion, and the divine Perfections, is consistent with Peace; and what is otherwise is contrary to it. This leads us to take Notice

C H A P. XIV.

*Of some Mistakes concerning Peace-
ableness.*

ONE is, the making the Law of the Nation, to which we belong, the Measure of this Virtue. This must be wrong; because it is very obvious we may keep within this Law, and yet be notorious Breakers of Peace.

ANOTHER is, the thinking ourselves peaceable, because we do our Neighbour no Harm; that is, because we don't purloin the Goods, assault the Persons of, or offer open Violence to others; though at the same Time we are cross or morose, obstinate and perverse, censorious and ill natured; which is as great a Breach of this Duty as almost any other.

A THIRD is, our fancying that to return one Offence, or Affront, or Injury with another, especially of the same

Sort

Sort or Degree, is not inconsistent with this Duty. That this is false, must be notorious; because, what is expressly condemned both by Reason and Scripture, and is a manifest Cause of Strife and Contention (which is, undoubtedly, the Case of such Practice) cannot possibly be consistent with living peaceably.

BUT the greatest Mistake of all is, that many Persons who think they understand the nature of this Duty, and that in general they conform to the Obligations of it, yet, in particular Cases, are often, and shamefully, Transgressors without being sensible of their Miscarriage.

* *PROV. xx. 22. Say not thou, I will recompence Evil; but wait on the Lord and he shall save thee. And xxiv. 29. Say not, I will do so to him as he hath done to me; I will render to the Man according to his Work. And ROM. xii. 17. Recompence to no Man Evil for Evil. And 19. Avenge not yourselves; for Vengeance is mine, I will repay, saith the Lord.*

THE more effectually to prevent and rectify this Error, I shall subjoin several particular Breaches of Christian Peaceableness, especially such about which we are most apt to be mistaken.

To Recompence Evil for Evil, or to return one Affront or Injury with another.

— To sue any one, or to force him upon Law out of Resentment, Revenge, or any other undue Passion; to gratify an ill Temper, or for an ill End, or to disturb him in any Sort upon such a Principle. — To sue another at Law when nothing is recoverable, or when the Injury is irremediable, or small or uncertain. — To discover causeless Anger.

— To provoke without Reason, only through our own Misapprehensions, Peevishness, Impetuosity, and the like. — For Superiors to domineer, insult over, or to be cruel, oppressive, or any Ways hard to Inferiors. — Or Equals to be injurious, rude, cross, or otherwise justly offensive to each other. — Or Inferiors to be disrespectful, undutiful, disorderly

derly, and in any Sort abusive to Superiors. — For Parents to be unreasonable, provoking, careless, unkind, and without natural Affection towards their Children. — And for Children to be undutiful, dishonest, stubborn, or abusive to their Parents. — For Masters or Mistresses to be unjust, rigorous, imperious, &c. to their Servants. — And Servants to be disobedient, to answer again, to be slothful, unfaithful, to do Eye-service, be stubborn, ill tempered, &c. to Masters or Mistresses. These are all Breaches of this Duty.

WITHOUT Doubt all Kinds of Injustice; as Stealing, bearing false Witness, Extortion, Robbery, &c. are of the same Kind. And so are all Sorts of Uncharitableness; as Censoriousness, Back-biting, Whispering, Railing, Reproaching, Mockery, Surliness, Unquietness, Variance, Bitterness, Brawling, Cursing, Riotousness, &c. And also all Kinds of Enmity and Discord; as Quarrelling, Peevishness, Hastiness, ill Manners, being Busy-bodies, Tale-bearing

bearing, Churlishness, &c. These are likewise Breaches of this Duty.

In short, to behave ill, or to give just Offence to others, in any Respect, is a Breach of Christian Peaceableness; so that it cannot be difficult for any one to know whether, and how far he is guilty of such Breach or not.

To this I shall add nothing more than

CH A P. XV.

A concluding Exhortation to the Study and Practice of Christian Peaceableness.

HAVING, I hope, laid open this Subject on all Sides, as far as is necessary, and considered every Part that deserves Notice; if not with that Order and Exactness as the Matter requires, yet with all the Attention my present Circumstances would permit: I shall conclude with a serious Exhortation to the

the diligent Study and constant Practice of this eminent Virtue.

It is a Subject in which all are concerned, High and Low, Rich and Poor, the Learned and the Ignorant; and it is a Subject on which the greatest Stress is laid both by the wisest Heathens and the best Christians. Our Saviour himself and his Apostles thought it worthy their particular Care and most earnest Recommendation. Indeed the greatest Men in all Ages have ever had the highest Esteem for Peace and Quietness; no one therefore need think it either Loss of Time, or Labour, or beneath his Notice, or unworthy his best Endeavours, to enquire concerning it, to examine its Foundation, to trace out its just Measures, and to study, attentively, its wholesome Laws. But

We may think this a very easy Subject, obvious in itself, and familiar in all its Circumstances; that it needs little Illustration, and less Learning, as it is both level to the Capacity of the mean-

est Understanding. Be it so: It is nevertheless of vast Consequence, being of universal Concern, and, in the tenderest Point, the Happiness of Mankind; and therefore it will answer our closest Application to search to the very Bottom and bottom on every Side of it.

If we slight it for being easy, we ought to value it for being useful. As its Beauties are apparent, so they are everlasting; and though its Bounty is at hand, it can never be exhausted. It is a Spring that will never fail, whose Waters are as wholesome as they are common. Think not then this a Matter we are at Liberty to regard or not; that we may despise it with Innocence, and reject it without Offence. This argues a weak Judgment, as well as a vicious Temper, and is as great a Reflection on the Man as the Christian.

LET us then, as the Scripture advises, **study to be quiet.* Though it seems so

* 1 THESS. iv. 11.

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very easy, we may find it difficult. However it is in Appearance, it requires Labour, and the greatest Labour, to become entirely possessed of this Excellence: To be quiet or peaceable in a Christian Sense, is no such trivial Matter. When we have conquered our Passions and can give our Reason its just Command, we have got the Prize; but a Task this, as Experience will inform us, that will try our utmost Strength as well as demand the greatest Skill and Resolution: Yet this is necessary before we can, with any just Assurance, conclude ourselves peaceable. Few in Strictness, deserve the Character; because few have got the Victory over themselves. Every one has his favorite Passion, which he gives Way to; tho', perhaps, he is not aware of it, and this makes him a Breaker of the Peace: It first disturbs himself, and then others; and so makes him a direct Offender.

SINCE then it is our Passions that do the Mischief, these we must watch carefully, and keep constantly to their pro-

per Objects, and within due Bounds. It is an Enemy that is ever at hand, and will take all Advantages; we cannot therefore be too observant of its Motions, or too strict in our Discipline over it. To deny them is against the Grain, to oppose them is difficult, to subdue them seems next to impossible. But fear not: The Passions, though never so natural to us, are conquerable, otherwise it could not be our Duty to conquer them: The Attempt is discouraging, but Resolution may break through: This can soon make that easy which seems impracticable. In a Word, the ready and only Way to live in Peace, is to govern our Passions and keep our Temper. And

SINCE we now see that the Causes of Unpeaceableness are odious, we ought to avoid them; and as the Causes of the contrary Virtue are excellent, let us embrace them. The Effects of one are Happiness, of the other Misery; Motives sufficient to determine us aright as

to both, if we duly attend to them, Let these Considerations first influence our Minds, and then regulate our Manners.

WE must remember, that in Regard to our Passions, the Case is not the same now as it was before Christianity was made public*. For since hereby

CONSIDER the following Texts. 1 TIM. ii. 1, 2. *We are to pray for all Men, and this that we may lead a quiet and peaceable Life,* — LUKE vi. 37. *Forgive and ye shall be forgiven;* — MARK xi. 26. *But if you do not forgive, neither will your Father, which is in Heaven, forgive your Trespases.* MATT. v. 22. *But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment.* MATT. v. 43. &c. *Ye have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy. But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you; that ye may be the Children of your Father which is in Heaven.* — v. 5. *Blessed are the Meek, for they shall inherit the Earth.* PAUL. xv. 18. *A wrathful Man stirreth up Strife,*

the Measures of Duty are more plainly set forth, the Obligation of it more powerfully enforced, and the vast Importance of it more clearly discovered; we find ourselves much more nearly concerned now, than before, to moderate our Affections. We perceive that our Passions are more closely confined, that this Enemy is under severer Discipline, that what was thought allowable then we are certain is criminal now, and that the same Degrees of Anger, Hatred, and the like, which among the Heathens were openly approved, among us Chri-

but he that is slow to Anger appeaseth Strife. xix. 11. The Discretion of a Man deferreth Anger, and it is his Glory to pass over a Transgression. Eph. iv. 31. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake, hath forgiven you. GAL. v. 22. But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law.

istians are, or ought to be, as severely condemned: Wherefore it highly behoves *us* to be much more careful of our Behaviour in this Respect, than it formerly did *them*.

BUT what signifies our knowing that we are in a particular Manner obliged to govern our Passions, unless we actually do govern them; Instead of being an Advantage, our Knowledge will be of Disservice to us, without a suitable Practice; since ** he that knows his Master's Will and does it not, will be beaten with many Stripes.* Let us then be sure to subdue every unruly Passion, to do this effectually and habitually, so that they may not henceforth be able to prevail against us. For this is all in all; it will commend our Prudence, satisfy our Duty, and prove an admirable Means to secure our Peace and Happiness.

CONSIDER this; Did ever Man repent of being thus peaceable? Did it

* LUKE xii. 47.

ever lessen his Reputation, or prejudice his Interest, or deprive him of Pleasure, or give him the least Uneasiness? Was he ever sadly concerned that he over-ruled this ill Inclination, suppressed that odd Humour, and subdued any unruly and hurtful Passions, and so prevented his being mischievous and adding to the Miseries of Mankind? Was this ever a Trouble to him? Or rather, does he not find, by undoubted Experience, as often as he makes the Tryal, that nothing gives him greater Pleasure, or raises in his Mind more solid Satisfaction than the Thoughts of having bravely withstood a Temptation, by conquering the greatest Adversary we have to deal with, the cunning Deceitfulness whereby our own Hearts, that is, our Passions, lye in wait to deceive us?

CONSIDER what being peaceable implies. Is it not the having a perfect Command of ourselves, or giving Reason that Authority which it has a natural Right to, and making the Passions

its Subjects which were born its Slaves? It is the forbearing to be hurtful to our Neighbour, and doing by him as we would be done by ourselves. In short, it is imitating the Conduct both of GOD the FATHER and GOD the SON; for as GOD is the Author of Peace, he observes all the Laws of it; and we, in a particular Manner, put on his Image, if in this Respect we follow his Steps. It is the Foundation of Virtue, the very Spirit of Religion.

WHAT Need is there then of farther Evidence to prove that it is our greatest Glory, our only Happiness, to keep our Passions in due Subjection; such especially as are the worst Enemies to Peace? Greater Authority we cannot have, and better we need not desire. If such Arguments fail, we ought to be condemned for mere Reprobates, or such as are utterly lost to the plainest Sense and Reason.

ONE great Cause in general of Mens not being peaceable is, that they will not

not take Pains. They are listless, idle, and indolent; have not Resolution and Spirit enough to withstand a Temptation, to deny a favourite Passion, and oppose the Cravings of an ill Habit. Instead of overcoming, they are led captive by such Enemies, through a mean and dastardly Disposition; they have not the Heart to do themselves Justice. But how shameful, how dishonourable is such Behaviour? It is hard to say, whether it argues more Weakness or Wick- edness.

INDEED to get the absolute Mastery over our Passions, to command them with Ease and Pleasure, and order them aright on every Occasion, is a Work of Difficulty, and requires a constant and well-seasoned Temper of Mind. This, as well as all other Things of mighty Advantage, will cost us dear: Notwithstanding it must be done. Our Reason must have an absolute Command over our Love and Hatred, Hope and Fear, Joy, Sorrow, and Anger, before we can

be fixed in a State suitable to our Condition, that will secure our Self-enjoyment, or even satisfy our own Minds.

WHEREFORE we should be often disciplining ourselves into right Order, by checking this ill Humour, and controuling that untoward or violent Passion, by strengthening our complexional Weakness; and thus ever pressing forward towards the highest Pitch of Self-government that the present State of our Nature requires. And this we should do, not coldly and carelessly, but with Warmth and in Earnest; so as to answer the vast Importance of it. As it is of the utmost Consequence, we should exert ourselves to the utmost, by using all Means proper for obtaining this noble, this every Way useful Advantage.

AND the rather because this is necessary at all Times, let Things go how they will. It is our best, and indeed our only Security, as well as Ornament in every Stage of Life; in Youth and Age, in Solitude and in Society, when
abroad

abroad and at Home, in Peace and in War; this is a Fruit that is never out of Season, and excellent Fruit that will never decay, a Pearl that must be of great Price whensoever we find it. The longer we have, the more we enjoy it; and the oftner we enquire into, the greater Value we set upon it: Wherefore it is well worth our While, if we part with all our Substance in the Purchase of it.

AND because it is necessary for all Persons, as I have partly observed above, let their Condition and Circumstances be what they will, a just Command of our Passions, wherein the great Duty of Peaceableness consists, is a Lesson which every one ought to learn, an Ornament which every one should wear, the common Armour which each of us should appear in: No one is exempt from this Service, none too great for this Employment. As it is a Comfort in Affliction, Strength to the Weak, and a Medicine to heal our Sickness; so is it

an Addition to the Mighty, and exceeding helpful to those that seem to need no Help. It is Riches to the Poor, and Plenty to those that are in Want; and at the same Time it is an Honour to the Rich, and adds a Lustre even to Crowns and Scepters.

How mean, how ridiculous is it for those whose Business it is to govern others, not to be able to govern themselves? How absurd for the Greatest to be the most abject Slaves, Slaves to their vile Lusts and Passions? Tho' it is too common, yet it is very odious, to observe that Men of Power, or Learning, or Parts, or Distinction, who ought to be an Example of this Virtue, are a Scandal to it; who are appointed to lead and guide others according to Reason and Duty, are led captive themselves by some odd Humour, ill Habit, or untoward Passion; since Self-government is necessary for all, but especially such as occupy the best Parts and fill the higher Seats in Life.

IF we need any farther Motive to the Practice of this humane and divine Virtue; let us consider more particularly our Saviour's Example, which will both reprove and reform us, if we duly attend to it. Consider, is it not a Shame that our great Lord and Master, should do every Thing that made for Peace, and we his Followers should do our utmost to live in Strife; that he should bear every Thing, and we can bear nothing; that he should pardon the greatest Offences, and we should be for punishing very small ones; that he should be never angry but for our Good, and we should be seldom angry but for one another's Hurt; that he should never resent any Thing on his own Account, and we should resent such Provocations chiefly, if not only, as regard ourselves? A more just Pattern of Peaceableness we cannot desire than that we have in our Saviour's Life; let this be our constant Rule, as it must be our safest Guide. It is highly absurd, as well as criminal, for his

his profess'd Followers to depart from his Steps in so material an Instance ; be sure then that *your* Practice and *his* Example, in this Respect especially, be coincident with each other.

HE was a Man subject to like Passions as we are ; but in Conformity to the eternal Laws of right Reason, and in Submission to the unerring Will of him that sent him, and for the better Direction of those that should embrace his Gospel ; he kept them within Compass by confining them entirely to the Work for which they were appointed. You never find him indulging any odd Humour, or gratifying an ill Temper, or giving Way too far to any Passion. He had never the least Occasion to say with us, in Excuse for having violated the Laws of Peace ; I was provoked to it, — I was ill used, or why was I affronted, or injured ; — No Flesh could bear it ; — Those that offend me will feel my Resentment ; and the like. He had no Room for speaking thus, because

because being * *reviled*, he *bleſſed*; being *perſecuted*, he *ſuffered it*; being *deſamed*, he *intreated*; and though he was *made as the Filth of the World*, and treated as the *Off-ſcouring of all Things*, yet he did not, like many or moſt of his Followers, *return Evil for Evil, but overcame Evil with Good*.

LET us go and do likewise. Why ſhould we ſcruple to follow his Example in this Caſe, ſeeing we muſt know it is what the higheſt Wiſdom, as well as the greateſt Authority, indifpenſably require of us? Why ſhould we think it much, or beneath us, or too hard, to bear with ſuch Treatment as our Saviour himſelf endured? Why ſhould we be ruffled or provoked at ill Uſage, when he bore, with Temper and Patience, a great deal worſe? Are we greater than he? What makeſt thou thyſelf? May you reſent what God himſelf pardons? and haſtily revenge what he can readily excuſe?

* 1 COR. iv. 12, 13,

What

What is this but the rankest Pride, or the most insufferable Arrogance? Or rather, is it not the Height of Madneſs? Are we greater than the Greateſt? Whence is it that we thus exalt our Meaneſs above the infinite Maſteſty of GOD? Certainly this is High Treason againſt the ſupreme Governor of the World, and can be imputed to nothing but Weakneſs, or Want of Senſe as well as Grace. If we muſt boaſt, ourſelves, let our boaſting be this, that we know that ** he that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*; and that our only Way of conquering our Enemies is by the Armour of CHRIST, Patience and Meekneſs, &c. and that theſe are our only Means of ſecuring Peace.

If inſtead of this, we give Way to unruly Paſſion, to Envy, Malice, unjuſt Anger, and the like, what are we better than Heathens? Nay, are we not

* LUKE iv. 11.

much

much worse? For they were led by such Principles, in some Measure, for Want of Light and better Instruction; but we in the Midst of the most glorious Light, and in Spite of the best Instruction. They erred through Ignorance, and not having a sufficient Guide; but we go astray knowingly, and through Disregard to Infallibility itself; so that instead of being better, as we ought to be, than the Heathen, we must be much worse if we indulge our Passions to the Prejudice of Peace.

FOR Christians to be cross and peevish, froward and perverse, is very unwarrantable; nay, highly scandalous, as it shews that we slight the Authority of God, set at Nought both the Doctrine and Example of CHRIST, and regard our own absurd Humours more than his excellent Laws. Away then with such wicked Practice, and let us be wholly governed by the truly generous and forgiving Spirit of the Gospel. And in order hereunto, let us take unto

us the whole Armour of God, that we may be able to withstand in the evil Day; and having done all, to stand.

BUT be sure you look narrowly to that Sin which easily besets you. This is commonly the chief Disturber of Peace. Guard against your constitutional Failing; for this is the most cunning Adversary that we have to deal with. If it inclines, let it not command us to speak or act, upon any Occasion, contrary to the known Spirit and Temper of the Gospel of CHRIST.

AND fail not to pray earnestly, and without ceasing, for the Assistance of divine Grace, in these your Endeavours for the establishment of Peace. If your own Strength be not, the gracious Influence of the Holy Spirit will be sufficient for you; and this you may obtain if you apply in such Manner as is prescribed by CHRIST and his Apostles; that is, by lifting up holy Hands, in Faith, and without Wrath and Doubting.

To

To conclude ; Since Peaceableness is every way necessary, and cannot be obtained but by governing our Passions, our favorite one especially ; let us make it our chief Care to subdue one, that we may secure the other. You find such Behaviour has every Thing that can be to recommend it ; as the Authority of God, the Example of our Saviour, his Apostles, and the primitive Christians, the Reason and Nature of the Thing, the admirable Effects that flow from it, the Importance and Necessity of it to our Happiness, &c. Let us therefore be sure to follow after the Things that make for Peace.

F I N I S.

The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1901.



PRAYERS

FOR

PEACEABLENESS.

I.



GRANT I beseech Thee, merciful LORD, to Thy faithful Servant Pardon and Peace, that I may be cleansed from all my Sins, and serve Thee with a quiet Mind; through JESUS CHRIST our Lord. *Amen.*

II.

O ALMIGHTY GOD, who alone canst order the unruly Wills and Affections of sinful Men; grant that I may love that which Thou commandest,

I and

and desire that which Thou dost promise; that so, among the sundry and manifold Changes of the World, my Heart may surely there be fixed, where true Joys are to be found; through JESUS CHRIST our Lord. *Amen.*

III.

O GOD who art the Author of Peace and Lover of Concord; give unto us, thy Servants, Grace; that we may be all of one Mind, having Compassion one of another; that we may love as Brethren, be pitiful, be courteous; that we may not render Evil for Evil, or Railing for Railing, but contrariwise Blessing; and that we may make a clean Heart, and renew a right Spirit within us; that so we may refrain our Tongue from Evil, and our Lips that they speak no Guile; and that we may all eschew what is bad, and do Good, seek Peace and ensue it. Grant this, O FATHER! for Thy Son's Sake, JESUS CHRIST our Lord. *Amen.*

IV.

IV.

O ALMIGHTY GOD, enlighten and direct my Mind, I humbly beseech Thee, in such Manner that I may both know and do whatsoever Thou requirest of me, though it be never so contrary to my natural Temper or favourite Passion; that so I may stand perfect and complete in all Thy holy Will. Enable me to put on, as the Elect of God, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing and Forgiving others if I should have a Quarrel against any, even as GOD, for CHRIST'S Sake, forgiveth me: To lay aside all Bitterness, and Wrath, and Anger, and Glamour, and Evil-speaking, with all Malice; and in Imitation of Thee and thy beloved Son, my only Saviour, love my Enemies, do Good to them that hate me, pray for them that despitefully use and persecute me; how difficult soever this may be, that I may become perfect as Thou art perfect

perfect. Grant this for his Sake who has taught me this, thy Son JESUS CHRIST.
Amen.

V.

O THOU most high and merciful God, who knowest my Weakness and Frailty, that my greatest Enemy is within mine own Walls, our Lusts and Passions being most powerful to govern, and most cunning to deceive us; that these, especially our beloved Passions, easily beset and as easily overcome us, which is the Source of our Misery and Trouble; grant us therefore an entire Victory over this Enemy, let neither his Power over-rule nor his Subtlety deceive, nor his Violence drive me into Sin, but give me Wisdom to correct and subdue every ill Temper and odd Humour or irregular Passion that may attempt to seduce me, that so I may put on the Ornaments of a meek and quiet Spirit, and live a peaceable Life, in Honour to Thee, in Obedience to thy Will, and according to the Example of thine only Son. Grant this for his Sake and through his all-sufficient Merits. *Amen.*

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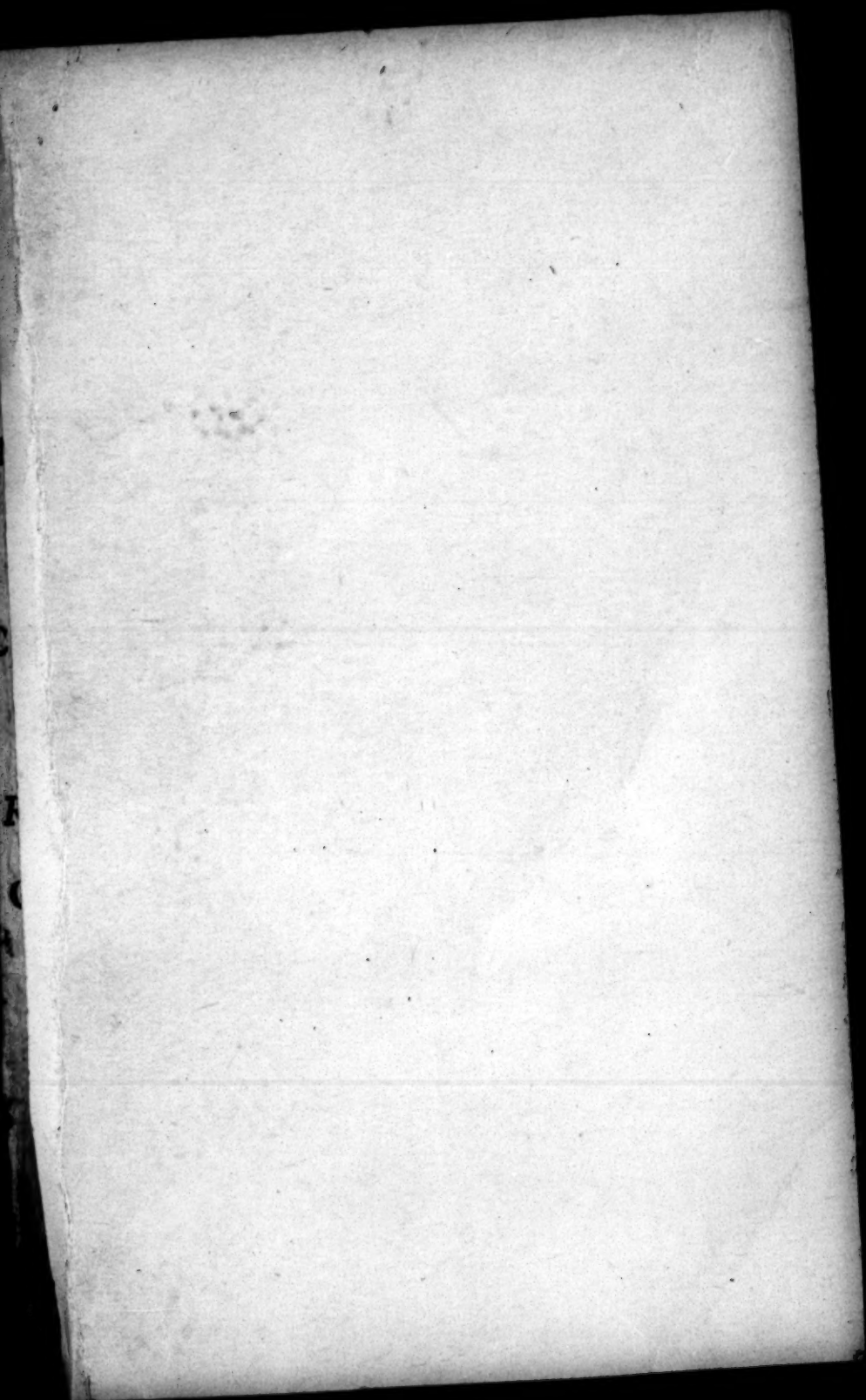
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